

The McGill Daily

Canada's Only Students' Daily

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Monday, March 8, 1982

Montreal

5000 at fem demo

by Suzy Goldenberg
and Nancy D. Kingsbury

Droves of people, five thousand strong and joyful, turned out for the annual International Women's Day demonstration on Saturday.

Led by contingents from autonomous women's groups, university feminist associations, daycare activists, immigrant women organizations, unions and left wing groups were also part of the parade. Chanting slogans defying the efforts to suppress women, an orderly crowd wound its way down Mont Royal and Papineau from Laurier Park to its terminus in Parc Lafontaine.

A loud speaker at the middle of the crowd inspired marchers to express their rage at cutbacks to daycare centres and social services, low-status and poorly-paid jobs for women, and the attempted usurpation of a woman's right over her own body.

"Non, il n'est pas question, de rentrer dans nos maisons; les garderies, pas des garderies; c'est à nous de décider de nos maternités", were some of the more popular rally cries.

Coloured banners and posters delineated the separate groups. Some women carried brightly decorated brooms and wore printed aprons to symbolize the worth of work done in the home.

Some, however felt that supporters were motivated to participate in the march for economic rather than feminist concerns.

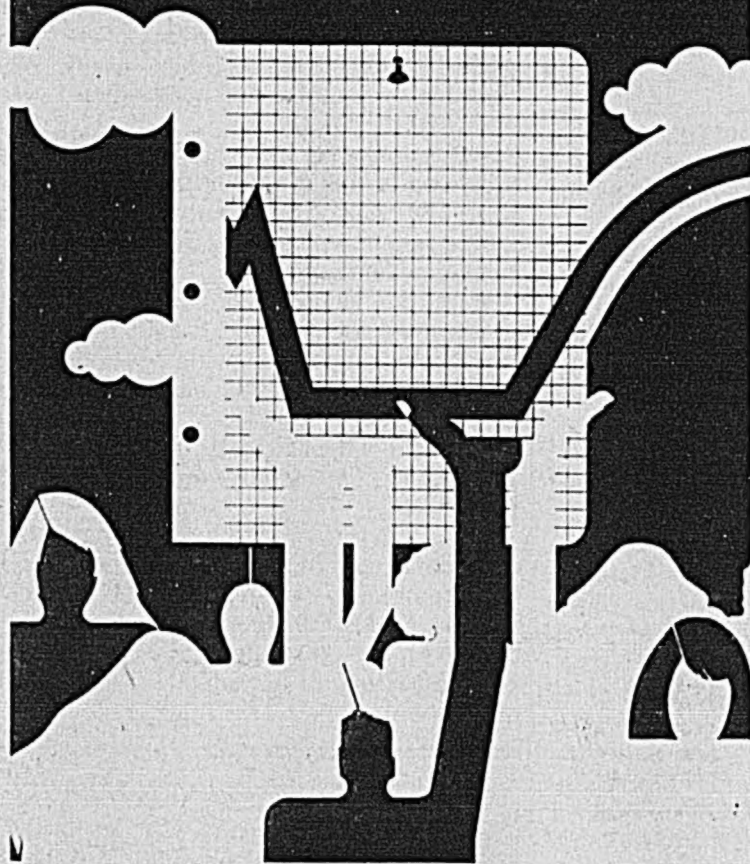
"They've twisted the cause," one woman complained. "They're not here as feminists. People seem to think that any left-wing and progressive group is automatically feminist."

Proof of her criticism lay in the absence of a single woman from the Communist Party of Canada Marxist-Leninist (CPCML). Posters displayed photos of Marx, Lenin and Stalin. Rosa Luxembourg was notably missing.

One participant commented that there were "a surprising number of men," at the parade.

Both men and women canvassed the Métro stations and new arrivals with their political wares, including leaflets and newsletters. Members of the radical chic and fledgling leftists were given the unparalleled opportunity of augmenting their progressive button collections.

International Women's Day March 8



Misogynists beware! Feminists and supporters were out in full force at Saturday's International Women's Day march.

Budget cuts

MGH offers abortion unit

by David Birnbaum
of The Link

Faced with budget cutbacks, the board of directors at the Montreal General Hospital has offered to sacrifice its abortion unit to meet the provincial governments demands for decreased spending.

Known as the Pregnancy Termination Unit, the clinic performed more than 3,700 abortions in 1981, one out of every two abortions in Québec was done at the General.

The Québec Ministry of Social Affairs has recommended the General close its obstetrics ward rather than the abortion unit. Guy Versailles, aid to Minister Pierre Marc Johnson, said that contrary to published reports, a final decision has not yet been reached.

"The minister simply wants to ensure the most efficient use of services. If that means leaving the abortion unit open, that is what he will request. One thing is for certain, there are too many beds being devoted to obstetrics and there will be a closure somewhere."

"That would be terrible," said Dr. Henry Morgentaler, who performs abortions in his own clinic. Morgentaler's 1973 and 1976 acquittals on criminal charges stemming from his

practice paved the way for legalized abortion in Canada.

"There are not enough hospitals doing abortions. If the General closed, pregnant women would face delays making it harder to get abortions in the first eight weeks of pregnancy."

While abortions can legally be performed up to the 20th week of pregnancy, they become increasingly difficult. A woman who aborts at 20 weeks goes through a physically and emotionally painful experience similar to naturally-induced labor.

Ninety per cent of the abortions done at the General are within eight weeks of conception. The procedure, known as menstrual extraction, is safe, simple and requires no hospitalization.

While Morgentaler is now training doctors to perform abortions at Québec's community service centres (CLSCs), the anglophone hospitals continue to shoulder the largest burden. Recent figures from the Ministry of Social Affairs show that in 1979, the Montreal General performed 3,998 abortions, the Royal Victoria 999, the Jewish General 889, and the Reddy Memorial 852.

Notre Dame Hospital per-

Harassment hits home at McGill

by Moira Ambrose

McGill's Senate has recently approved a proposal by the Senate Committee on Women (SCW) to establish an ad hoc committee to formulate public policies and procedures for handling sexual harassment allegations at the university.

The motion was brought at February 10th's meeting by Professor Margaret Gillett, chairperson of the SCW.

Gillett said that although everyone deplores the idea of sexual harassment, it does exist at McGill and presently there is no uniform way of dealing with it.

According to the proposal for the committee's establishment, representation on the committee "should include students, academic and non-academic staff." The proposal also outlines the rights of both parties in the adjudication of a sexual harassment case. The accused would be informed of the charge, given time to prepare a defense and a hearing before

an impartial judge. "The rights of the accuser would include confidentiality, but no anonymity."

The proposal emphasizes that "sexual harassment, in all its forms, overt and subtle, heterosexual and homosexual, is offensive and constitutes a violation of human rights."

At the meeting, Vice Principal Academic Samuel Freedman said that sexual harassment does not affect only students, but academic and non-academic staff as well. He said he supported the establishment of the committee in an effort to deal fairly with sexual harassment on campus.

Professor Glenn noted that the Québec Commission on Human Rights recently passed a law stating that an employer could be held responsible for sexual harassment of one employee by another. He urged that the committee be struck before any such incidents occur at McGill.

A bill has also recently been presented in Parliament that would make Canada the first country to legally ban sexual harassment.

Under the proposed bill employers would be obliged to form an anti-harassment policy within their workplace. The policy would include a channel for complaints by employees against managers or co-workers at any level of the company.

If passed, this law would affect over 530,000 federal workers in communications, shipping, and interprovincial rail and highway transportation occupations.

The McGill Daily Women's Issue

Today is International Women's Day across Canada and throughout the world. In this special issue of *The Daily*, we present a variety of issues which concern not only women, but all humanity. Our primary intention is to focus attention on the continuing struggle of women for equality in every aspect of society. The issues are complex, and there are no hard and fast solutions. Our hope is that men and women alike will read this issue with more than passing interest and take the time to reflect on their positions in a patriarchal society that has, and continues to, oppress the female half of the population.

Job realities bleak for women

by Brian Topp

"The dampening of girls' ambitions starts when they are very young. Instead of being brought up as individuals to whom all occupations are open, girls and boys are still taught by their parents, toys, teachers, books, television programmes and career counsellors that men and women are different and lead very different lives."

*"Women and Poverty"
National Council on Welfare
1979 Report*

Women who don't belong to the charmed minority with university education and who believe they have a chance on the job market should think again.

There have been a number of highly visible developments in the treatment accorded women in the workforce in recent years. Governments spend a lot of money to convey the message that women have a right to equal opportunity, and that they have recourse if not accorded it. Companies feature women prominently in recruitment advertisements, and trumpet their new, gender-blind hiring practices.

Largely as a result, the status of women in the labour market no longer commands the attention it once did. It is an "old issue", a battle which has, so it seems, largely been won.

For the broad mass of working women, however, nothing could be farther from the truth. In reality, two decades after the role of women in the workforce became an issue and a cause, there is little evidence of progress in Canada. Rather, those women able to find work at all remain primarily relegated to traditional job ghettos, subject to low pay, high turnover, and limited opportunities.

"Secondary workers"

The dimensions of the problem are emerging increasingly clearly.

First, women have a comparatively difficult time simply finding work. In 1977, for example, 9.5 per cent of Canadian women defined by Statistics Canada as actively looking for work were unable to find it, compared to 7.3 per cent for men. In Québec that year, 11.6 per cent of women on the job market were unemployed, compared to 9.6 per cent for men.

Some government economists attempt to explain that phenomenon by arguing that many women are "secondary workers", on the job market principally to supplement their husband's salary. Their desire for work is "sensitive to income opportunity", as the Economic Council of Canada put it delicately in its 1979 annual review; they enter the job market to earn a little extra cash for their families.

Since their employment isn't a necessity, so the theory goes, women encounter more resistance from employers than men do.

Some government and many private-sector analysts offer a more sophisticated explanation for high female unemployment.

First, many note, the turnover rate among female workers has historically run over three times as high as for male workers, particularly in non-management positions. Since they tend to leave their jobs significantly more often than men, women's career opportunities are compressed, and as a group women are "less attractive employee prospects."

Second, until recently women were not streamed into the type of education which would serve them well on the job market. They were discouraged from entering high-status programs such as

engineering, management and science, were barred from training in relatively well-paid blue-collar work, and thus tended to end up with educations which led them to secretarial and clerical employment, or as often, to no employment at all. Their education was dovetailing with the types of occupations they were (and continue to be) culturally conditioned to pursue.

Third, some analysts suggest that because women as a group are relatively new entrants into the job market, it works against them. Women must compete against men (also known as "primary workers") who have more experience than they.

Economic realities

The explanations for high female unemployment set forth above dominate what little public discussion on the subject takes place. There is, however, more to the story.

The line trotted out too often by governments labelling women "secondary workers" is easily disposed of. In 1975, 1,146,000 women available to the job market were single, and thus seeking employment to earn "primary" income. Another 767,000 were married to men who earned less than \$10,000. It would be difficult to maintain that many of those women worked unnecessarily to "supplement" their husband's income; in most cases, particularly in families with dependent children, it is reasonable to conclude that two incomes were and remain a necessity.

A further 347,000 women in 1975 were widowed, divorced or separated, and thus most had to support themselves.

Explanations for high female unemployment grounded on the fact that women have on average less appropriate education, turn over more frequently and possess less experience aren't as easy to dismiss, but leave some important points unsaid.

The tendency among women to be streamed into education which served them poorly on the labour market is a complex question which calls for more reflection than can be accorded here. The quote from the National Council on Welfare which led this article sums up the problem; women were and are still taught to lead different lives and careers than men.

Why do women turn over more often, and why can employers claim they have on average less experience?

Judy Wasylycia-Leis, federal women's organizer for the Federal New Democratic Party, offered the beginnings of an explanation in a paper on Women and the Canadian Economy prepared a few years ago.

Those phenomenon, she writes, are "a consequence of their higher unemployment rate (rather than) a cause of it."

High turnover is "a consequence of the fact that they have faced generally less attractive job opportunities than prime-age males."

"Other factors to consider," she continues, "are, one, that employers are reluctant to invest in the training of

women and not having invested in them, firms are not too concerned about losing them permanently should they be laid off in a recession.

"Two, women are not as unionized as men and therefore, do not have the job security associated with unionization. Three, geographic immobility is still more likely to be true for women as for men."

Thus, the resistance women encounter when looking for stable work produces high turnover and lack of experience, which is in turn used to justify their higher rate of unemployment.

On the job

We've looked at some of the reasons why women find it difficult to secure a job. The rough deal that Canada's labour system deals women doesn't end once they find a job.

Statistics unequivocally demonstrate that women continue to cluster in traditional job ghettos, occupying positions which feature low pay and limited career opportunities.

Throughout the economy, in both the private and public sectors, the situation is the same.

Bell Canada, a privately-held company disliked for its rate policies but until recent years well-regarded as an employer, took the plunge a few years ago and made public detailed statistics concerning the role of women within its operations.



Dailyphoto/David Samuel

No quick fix

The reaction of many to the reality facing women in the workplace is instant and simple; impose government-enforced affirmative action to get women into non-traditional sectors.

Affirmative action, whereby employers are compelled by law to favour women over other applicants until they are reasonably represented in a given occupation, has been tried with reasonable success in the United States. The program is a more difficult proposition in 1982 than in the mid-60s, however.

Even if companies were legally compelled to give preferential treatment to women in their hiring, little progress could be made if a combination of recession-induced layoffs and technological change has eliminated the demand for more workers in high-pay, blue-collar positions. Companies cannot responsibly pass over laid off workers with five or ten years seniority in order to introduce women into a workplace through affirmative action.

The alternative would be to improve the wages and benefits offered in sectors which serve as traditional female job ghettos. There is evidence of rising labour militancy among clerical and service workers, but the times are not auspicious for wage hikes on the scale required to equalize pay with male-dominated occupations.

In the last twenty years, the small minority of women with the right kind of post-secondary education and the right kind of combative corporate instincts have begun to work their way into managerial positions.

For most women however, as their unemployment rate and job prospects demonstrate, society would prefer they stay in the mythical kitchens where it has been decided they belong.

Sexual abuse is more than a pinch

by Moira Ambrose

Whether it is a pinch on the ass or a "hey there, sexy," sexual harassment is endured daily by thousands of women. Women from all walks of life are victims of sexual abuse in universities, on the job or just walking down the street.

Women now realize that they do not have to tolerate physical and mental abuse of this nature. This realization has been a slow process and has only taken the form of action in the last twenty years with the increased number of

is only an extreme form of sexual harassment and more subtle incidents occur daily.

Similarly, the woman's movement would not be justified in printing a pamphlet stating that sexual harassment is something as broad as any physical judgment or contact. People, both men and women, are pleased by a casual comment on their appearance, yet this is a physical judgment. All mammals use physical contact, whether it be a friendly pat on the back or sexual inter-

psychologically or emotionally affected by sexual harassment, quit in frustration and humiliation.

Some women leave their jobs

because they feel themselves responsible for their own sexual abuse, said Lise Moisan, a director of feminist action in Montréal, at a recent lecture.

"Women ask themselves, 'what have I done?' They try and remember what actions could have led the man on," said Moisan.

Other women stop working after incidents of sexual harassment because they would rather quit their jobs than continue in their present situation and are unaware of actions to take against their employers. Women tend to be uninformed of their rights as workers and feel more secure at home. The low number of women workers in unions is proof of how the labor rights of only a small segment of the female work force are legally protected or considered in labor negotiations.

Victims of sexual harassment are also sometimes forced out of their jobs by female co-workers.

"If one woman mentions an incident of sexual abuse to another woman, the co-worker may not believe her, may think she is having an affair, or may think she is using the man sexually to get ahead in her job," said Moisan.

In occupations such as nursing, waitressing and clerical jobs, women are in constant competition with each other and will not support female co-workers against employers. This is especially true among younger women working for the first time. In such situations, sexual harassment cases are simply the woman's word against the man's because other workers refused to get involved. Female co-workers will not support the victim and male co-workers are not willing to involve themselves because men are proud of their prowess with women and other men will not interfere.

Once a woman has left a job because of sexual harassment, she may have trouble finding another. Having to admit to a prospective employer that she left her last job on account of sexual harassment will hinder possibilities for another. As a result, sexual harassment is especially harmful to women in times of economic difficulty.

The 38 per cent of women who have experienced sexual harassment but have not lost their jobs often continue to suffer on the job after the incident is over. They may be passed over for promotions, be the objects of snide comments or suffer from several physical symptoms that often effect victims of sexual harassment.

According to Moisan, stress resulting from sexual harassment often produces headaches, insomnia, gastronomic problems, and nervousness. Victims may also develop a lack of concentration or motivation for their work.

Situations escalate

The most extreme form of sexual harassment at the workplace is rape. Women may be forced to have intercourse through threats of physical abuse or pressure that they will lose their jobs. Eighty-two per cent of women who were raped on the job said their sexual abuse had started out as something much less severe and had escalated to rape.

"Women see tendencies that they sluff off as things they are imagining. These tendencies later turn into very

real things. The actions are simple things, but noticeable, like a conversation held with a man who talks to you at breast-level the whole time," said Moisan.

Not only are women the victims of sexual harassment, but they are expected to take the blame for it as well. Some women, thanks to social programming, blame themselves for their own sexual abuse, but men also hold women responsible.

"Men try to use the old bias that was used in rape situations. Men say that women lead men on and that women really enjoy the sexual attention," said Moisan.

Another aspect of sexual harassment that men claim to be confused by is when flattery ends and sexual harassment begins. Moisan noted that this is a personal judgement.

"Each woman must decide for herself what she thinks flattery is, but we don't make sexual judgements on men so we have every right to ask them not to do it to us," she said.

"In sexual harassment, men are just doing what they think is normal and it is up to women to say, 'That is not flattery, I can't tell if your actions are flattery or sexual advances'."

Flattery confusing

The quandary over flattery leads many women, especially victims of sexual abuse, to wonder how they can keep their female identity and not attract unwanted sexual attention. One woman raped by her boss now wears only conservative grey and brown clothes for fear of a similar incident.

According to Phyllis Schlafly, "when a woman walks across the room, she speaks with a universal body language that most men intuitively understand. Men hardly ever ask sexual favors of a woman from whom the certain answer is no. Virtuous women are seldom accosted by sexual propositions." Schlafly obviously thinks that women wear their virtue on their face or shake their ass to indicate they have none. But women have every right to be feminine and feel safe from sexual abuse.

The female identity is the biological and attitudinal difference between men and women that no woman should have to give up to prevent harassment.

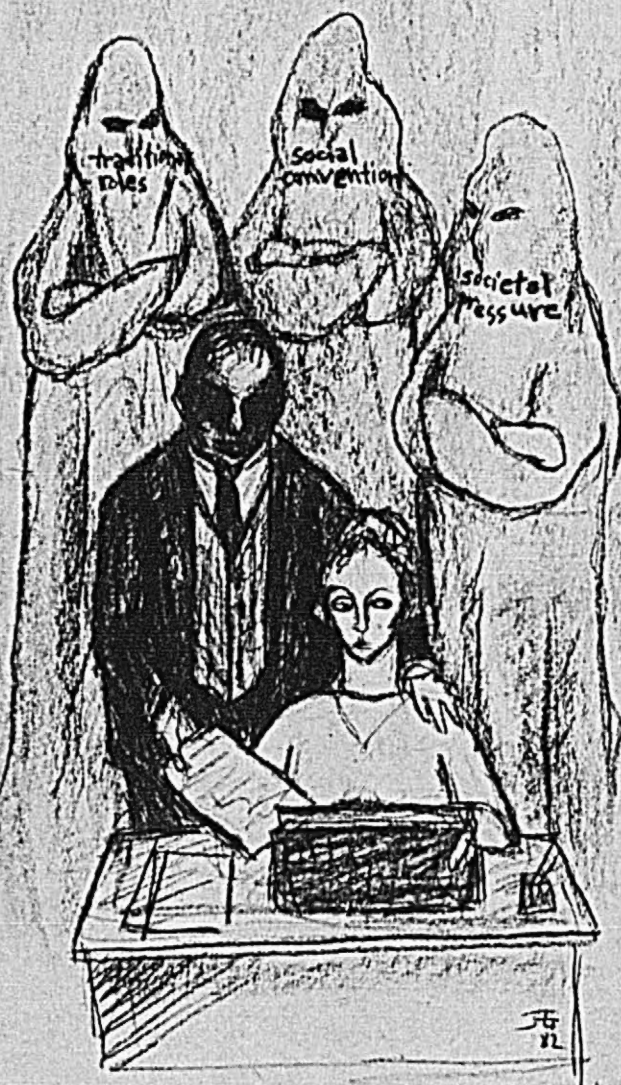
Her sex is part a woman's identity element. To deny a woman her sexual identity is to successfully deny that there is a difference between one half the world's population and the other.

Sexual harassment succeeds in denying a woman part of her basic identity. It belittles her sex by forcing sexual encounters on a woman when they are unwanted. It causes personal turmoil as a woman struggles to keep her female identity yet escape sexual abuse. It oppresses women as they struggle to assert themselves as equals in society.

Sexual harassment occurs in constant, subtle ways that erode the female identity. But the identity will not crack.

It cannot crack. It will not crack. It must not crack. It has a right not to crack. Could it possibly crack? Might it crack? Is it cracking now?

It cannot crack. It will not crack. It must not crack. It has a right not to crack. Could it possibly crack? Might it crack? Is it cracking now?



Dailygraphic/Joy Carnett

"Sexual harassment is any persistent comment, gesture, display or contact of a sexual nature which is likely to cause offense, embarrassment or humiliation to any employee."

women in the work force. Although women suffer sexual abuse on the job, sexual harassment existed in society before it became a major focus of the women's movement.

Society has so trained men to think of themselves as the driving and dominant force of humanity that women have long been considered their possessions or pets. This attitude established by a patriarchal society is intrinsic to the problem of sexual harassment.

A man walking down the street has few qualms about making a lewd comment or a physical advance to a woman. Women usually ignore such advances or disregard them as elements of a woman's position in society.

Sexual harassment is not a simple issue, largely because of its personal and subjective nature. No government or company may establish a law saying sexual harassment is a pinch on the ass or forcing a woman to sleep with her employer for fear of losing her job. This

course, as a form of communication. Physical contact used to clarify ideas or feelings is not often construed as sexual harassment.

The Woman's Bureau of Labour Canada defines sexual harassment as "any persistent comment, gesture, display or contact of a sexual nature which is likely to cause offense, embarrassment or humiliation to any employee." Typically, the employees embarrassed and humiliated are women.

According to the Canadian Advisory Council on the Status of Women, 80 per cent of all female workers experience sexual harassment at some time. Forty-eight per cent of these lose their jobs as a result. Some are fired by employers who fear repercussions from women who use legal, corporate or union channels to gain recompense. Others are fired because they refuse to comply with their employers' sexual demands. Women severely

Celebrate Women's Week at McGill

Monday, March 8: International Women's Day

Tuesday, March 9: Discussion on activism with a guest speaker at 5:00 pm, rm 423 in the Union.

Wednesday, March 10: Demonstration against pornography, leaving from the Union at noon.

Thursday, March 11: Discussion on Indira Gandhi with guest speaker Kathryn Young from Religious Studies at 2:00 pm, rm 423 in the Union.

Friday, March 12: Coffeehouse with music performed by Linda Morrison, Chanterelle, Lucie Tremblay, and Jessica (Liz) Harper at 8:00 pm in Douglas Hall — wine, beer, regular and Irish coffee, and baked goods will be served. All welcome!

Throughout the week there will be information tables on pornography during lunch hour around campus; also see display cases in Redpath.

Today

Savoy Society

Full rehearsal in Moyse Hall. Come at 5:00 pm for make-up session.

Anthropology Students' Association

Outside speakers committee is proud to present Prof. Donald Redford (U of Toronto), speaking on *Recent Excavation in Egypt*. Leacock 738, 4:00 pm.

Women's Union

In celebration of International Women's Day the Women's Union is having a pot-luck supper. All are invited and we ask you to bring your favorite dish. At the Union cafeteria at 7:00 pm.

Student Recitals
Voice students, 4:00 pm. *Early Music Ensemble*: Harpsichord, gamba, recorders & voices perform Schutz, Telemann, Monteverdi, Hottelot, Bach, d'Astorga, Haendel & Purcell. 8:30 pm. 555 Sherbrooke W.

Presbyterian-United Chaplaincy

Invites all students to our worshipping community every week at 7:30 pm at the United Theological College 3521 University (Lower Lounge). For more info call Rev. Chris Ferguson at 392-5890 or 845-3398.

Conférence

Le département de langue et littérature françaises et Le Programme de littérature comparée present Pierre Grotzer (Université de Zürich) *Critique et Destinée d'Albert Béguin* à 11 heures, Salon de Professeurs, Pavillon Peterson, 3460, rue McTavish.

Community McGill

Share some of your time with someone of the golden age, become a volunteer. For more info come to Union rm 408 or phone 392 8937.

Canadian Cultural Programmes, Inc.

The Literature division of Canadian Cultural Programmes is proud to present Jacques Godbout who will speak on *History behind the novel* at 1:30 pm at the Royal Bank Auditorium at Place Ville Marie. Admission is free. The public is invited.

Deja Voodoo

And guests MaoMao at 9:00 pm for \$2.00 at the Scottish Centre 1216 Stanley.

Jewish Student Center

Come as you are ... or Masquerade! to the annual Purim Party at Chabad House, 3429 Peel St. Join us for an exciting evening of fun, food, live music, and the traditional Megillah reading. Come early before the hamantashen run out. 6:00 pm. Bring a friend and make some new ones.

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The McGill Daily Women's Issue

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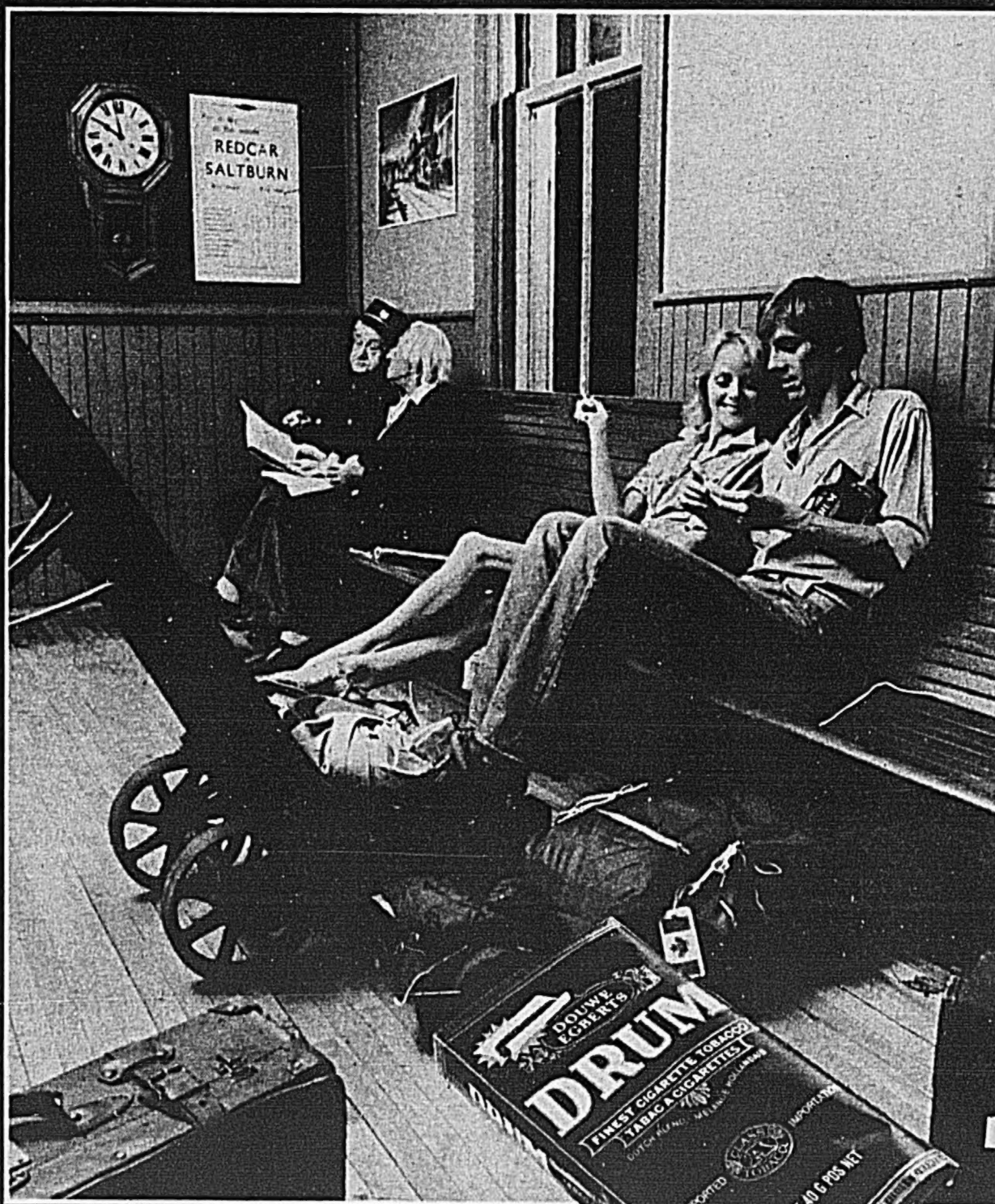
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Making it on your own.

A departure from the ordinary: the dark, rich and satisfying flavour of DRUM cigarette tobacco. Smoking a fine cigarette of your own making is a rewarding experience. With DRUM, it can be a unique discovery. Why wait? Try it now. DRUM. Imported from Holland. Made by you.

WARNING: HEALTH AND WELFARE CANADA ADVISES THAT DANGER TO HEALTH INCREASES WITH AMOUNT SMOKED—AVOID INHALING



by Suzy Goldenberg

You have soft, silky hair, a porcelain-pale complexion, and an air of exquisite fragility. Your ravishingly feminine shape — ample bosom, curvy legs, teensy waist — draws yearning glances, and ardent embraces from men. Your sign is blessed with a supple imagination and vigorous intelligence, too, but admirers don't find Piscean brainpower intimidating — you use it winningly to charm and please.

from Cosmopolitan magazine, March 1982

The fortune teller's croon predicts a glittering future for Piscean readers. The Cosmo girl seems to have it all. She and all the other women adorning the pages of Cosmopolitan, Vogue, Glamour, Seventeen and the like.

The "women's magazines" reach fifty million female shoppers each month in America. Tossed casually into the shopping basket along with the processed cheese and white bread, the magazines nonetheless, have a pervasive influence upon women.

The magazines generally are directed at women, their primary readers. Since women purchase most consumer goods, Advertising Age and other trade magazines, recommend the use of advertisements that would specifically appeal to women.

It is women then who absorb the full damage of media pop culture. The copy and advertising in such publications present a woman who is obsessed with fashion, frantic about her appearance and body weight, and desirable to every man.

The fashion pages objectify women as painfully as the soft-porn magazines. The models reach practically unobtainable heights. The weight they maintain drives thousands of women to anorexia. The clothes draped over their flawless limbs could never be afforded by most readers. Readers have no hopes of achieving that media-dictated ideal of perfection nor do they have the money to attain the stylish veneer required.

Worse still, the magazines dictate the correct power structures in society. Leafing through some of the fashion pages will show you the proper relationship with a man.

A common scenario depicts a child-like pretty woman huddled in a shiny fur coat. She is gratefully snuggled in the arms of a well-dressed, silver-haired man. It's profitable to be the kept woman of a doting sugar daddy, the feature tells us. Be a docile available woman and be supported in style by a gullible old man. When he's not handing out minks, the sugar daddy bestows designer leathers and handbags upon the woman who adores him.

The Charlie girl parading arm in arm with a leering Santa Claus tells you more about Revlon than the perfume it markets.

There are yet more blatant displays of male domination on the fashion spreads. Picture this: A woman in a bikini kneels at a man's feet, hugging his

knee while he sneeringly stares in the opposite direction. A woman promoting Christian Dior perfume sits cradling a man's foot, just beneath her chin. "What looks best on a man is confidence," the caption reads. The supportive women encourages her man to take control.

Themes of subjugation vary. Heavy chain-link jewelry encircling a woman's neck in a Vogue fashion lay-out vie with make-up ads pleading, "Be gentle with me." A pale woman in a bathing suit stands supported by three fully-clad solicitous policemen.

The kaleidoscope of images in the fashion photos perpetuate the well-built myth of dominant male and passive female. They enforce the harmful portrayal of women that the general media espouses. A woman is to be dominated. A woman has not a care in her cute little head but stylish clothing and pretty baubles. Other sections of the magazine utilize this notion of worthlessness and inadequacy.

"Feel like a drab little mouse?", the Cosmo article queries. Above the story the headline whines, "Please make me over. Make me beautiful."

The women's magazines have a weighty influence. Their supreme authority on trends in fashion extends far beyond the region of style. Today's fashion mags read like how-to books. They tell the reader how to dress, eat, shop, find a job, meet a man and make love. Their approval or disdain is highly valued. If a national magazine endorses something it's a surety the women readers will pick it up.

The magazines do more than set the styles month by month. They are a barometer of the present, a gauge of trashy-chic culture. Readings on lifestyles, movies, personalities, and fads inform the reader on what's currently worthwhile.

Many magazines carry columns on "What's new" and what "People are Talking about." Every publication has advisors on health, beauty and the psyche.

Veiled sexism in Vogue

"We tell you what make-up we used, how we used it and how much it will cost you," boasts the Seventeen make-over guide.

From its lofty position of fashion indicator, the magazine just assumes women will follow its cosmetic counselling.

It has plenty to say about women's bodies as well as their complexions. "Fit-up your figure. Then make up your face," is only one gem of advice. Seventeen promises complete directions.

"We'll tell you how to tan that winter-white complexion — the right way. How to make up that complexion — the bright way. How to get your hair fixed up — wet or dry."

Damaging advice is not limited to physiology. The psychological advice in the popular magazines really give the soul a battering. A distraught woman recovering from an unpleasant affair, writes the psychiatrist to find out why her bouts with true love end so dismally. The analyst's answer is hardly comforting.

"Why do your affairs keep ending?" he wonders. "Do you consistently instigate a split through irrational jealousy or other provocative behavior?"

A woman who can't manage to hang on to her man is put to blame. She deserves the accusations of insecure possessiveness and flirtation.

Which leads to another example. Women's magazines even tell you how to do that properly. In a recent article on improving one's sex life, the second section dealt with effective methods of flirting.

"Stay with neutral subjects, avoid overtly frank factual questions, outright flattery or commentary on the flirtation or on the possible outcome," it counsels. A further tip: sexual fantasies, love-theme movies, compliments, "add piquancy and erotic flavour."

This is not a 1950's pre "sexual revolution" article. The seemingly dated advice is offered in this month's Cosmopolitan.



One racy account detailed a women's introduction to bondage during sex and the excitement it inspired. Such an account merely furthers the idea of the helpless, non-resistant female, who encounters passionate brute force — and loves it. Bondage and Bliss tells the whole story in the title alone.

In fact, Cosmo prides itself on being the magazine for the sexually liberated, ambitious young career woman. Amidst the fashion ads, the publication features articles on how to judge whether you've had an orgasm, how to excite your man with wicked lingerie (A sign of Cosmo's open mindedness is its use of the word "man" to replace the conventional "husband."), and salacious stories on sexual encounters.

Cosmo got even more daring when it explored a first-time lesbian experience. Still, the narrative stayed within the limits of decorum. Writes the confessor, in Just Girls Together "I couldn't get excited, though, no matter how subtle her caresses, nor was I able to do anything to her." The message is clear. If you're going to have sex out of the norm, just make sure you don't enjoy it.

The writer is dutifully repentant however. "She was still asleep when I left the next morning, and I never saw her again." We are relieved to note that the experience was just a one-time folly.

Seventeen gives sound advice on lesbianism for the high school crowd. A recent letter from a teen-aged girl expressing her anxiety at the love and admiration she felt for an older female acquaintance, netted a kindly response.

"There's nothing in your feeling for Trish at this time to suggest that you won't be interested in or love men in the future," the counsellor wrote. Such a relief.

But a critique of commercial magazines cannot be restricted to the inane banalities of copy alone. An estimated 60-80 per cent of each issue is advertising.

Here, the emphasis on traditional repressive female roles hits even harder. We are told that "one of the nice things about being a woman" is FDS feminine hygiene spray, that eyeshadow is "sexy", that we wear perfume "for him."

Women are cajoled into supporting the very products that exploit them. We are seduced into supporting our own repression. The fashion magazines reap enormous profits from objectifying women. By picking up a copy of a glossy mag each month, we contribute to the domination industry.

There is enough suppression of women in the general media to satisfy the misogynists. It's time for the "traditional" women's media to abandon its traditional stereotypes and promote the independent, unfettered woman.



The line women fall for

Comment Male

Life for women is as broad a topic as to have no bounds.

As a male I would be lying if I tried to address it without admitting to strong pre-conceptions; but more than pre-conceptions, a base impetus for an unwillingness to recognise many women's issues as being real.

Some of this unwillingness I can attribute to my conditioning and with it a refusal to let go of ideas that feelings of security may be founded on.

Though limited to the examination of the plight of one sex, both the people and the broader issue focus on human nature and more specifically why people (male and female) cause problems for themselves and others.

Pornography, the increasing incidence of rape, and sexual harassment are some of these.

A resurgence of the belief that sociological structures — that have existed since the advent of recorded history and cannot be changed — has settled in and is strengthening.

Although we are often told not to emphasize the differences between people, it is the conflict between men and women which frequently draws the lines. It is when looking here that one is reminded of a rift that runs right up the middle of humanity.

It has been inspiration for interminable lamenting throughout history that in rare moments two human beings can experience a "one-ness". Whether it be in love, the most animalistic sex, both, or whatever. Yet by the nature of human beings they are separate and it is nature's processes which separates them further. Death being the most effective and indisputably final process.

The point that I am slowly and obliquely coming to (I have frequently heard that men like to rationalize things they have difficulty understanding and dealing with) is a dual one.

One, is a women's or a man's desire for both self-definition and freedom something so mystically profound as to be only truly shared by select individuals of the same sex?

If women are the chained and wounded victims of the oppressive structuring of this society can only other women hold the sledgehammers to the chains and know the whereabouts of the wounds?

More simply, can male feminist understanding of women go any further than an awareness of the roles the sexes play in society? Is there really a male perspective on women's issues that is not futile in its sympathy, nor patronizing in its manifestations?

The "Patriarchal Society" is perhaps the leading doctrine of the feminist movement. According to this, within almost all world cultures, affecting almost

everybody's lifestyle, and influencing any thinking persons, the world is dominated by men.

But for a man to think that he is part of an oppressive patriarchal society is to feel suddenly threatened. To lose the patriarchal society is to lose his Kodiak boots and the black viscous liquid to cover the eyelashes of his women. To be stripped of his machismo is to be left standing naked, weak and clutching his genitals.

He must realize that many of the things that he wants, be it a job or respect, are much more accessible to him in the patriarchal society than to the other half of the population which is female. He is privileged.

In some ways the theory is not all-encompassing.

The patriarchal society dictates what is judged as desirable and beautiful in both men and women. It invades people's minds under the guises of religion and ambition. It opens the avenues to success for men and closes them for women. In sex, it teaches men to be the predator and hunt women. And when he captures her, it teaches him to say "give me", and if the woman refuses he says "give me now" and he hits her.

When the guilt sets in he hates her because she wanted it so she made him do it.

There some aspects to life that can remain genderless and neither dominant or submissive. Though male dominance is so obvious and prevalent as to be thought the way things were always meant to be it is only a facet of culture, albeit a dominant facet.

That our society is diseased is news to few. Without trivialising the implications of the patriarchal society, I think it can be said that male dominance has not been the root of all that has been bad in this world.

One point of view that has gained popularity and I think will help few women in decreasing the alienation of the women's movement and less still men in understanding the women's movement, comes from a book titled **Pornography: Men Possessing Women** by Andrea Dworkin.

This book, out of the women's liberation movement in the US, is deliberately hostile. It is clearly not addressed to men. What it could be is a rallying war-cry for women chauvinists.

In Dworkin's post-revolutionary world, when the power is in female hands, men would be kept for breeding purposes only. Justice. Because men have tyrannised culture from day one, they are examples of raw, morally void sex-drive. Men understand neither women nor themselves, and they are dragging the world to destruction.

Pornography is an ugly thing.

Whether it causes the problems or is rather a symptom is a continuing debate. In this book though, pornography and real life are portrayed as being exactly on the same level.

The same attitude has evidenced itself in some of the other anti-porn rhetoric.

Dworkin, somehow portrays the plight of today's women alongside of the blacks in the ghettos and the jews under Hitler. She paints a incongruous trinity of victimization: Women, Negroes and the Holocaust.

Dworkin screams as if with bitter satire but echoes only sinister:

"In the main, the abominable she is held responsible for everything bad fearful or alienating that ever happened to the fully human He..."

In adoring violence — from the crucifixion of Christ to the cinematic portrayal of General Patton — men seek to adore themselves..."

The final paragraph of the book is an apocalyptic vision. She is suddenly calling men "the boys" as if this mock-jovial term could push them back into pre-pubertal relative innocence:

(Incidentally this appears in a display on pornography being exhibited in Redpath library)

"The boys are betting that we cannot face the horrors of their

sexual system and survive. The boys are betting that their depiction of us as whores will beat us down and stop our hearts. The boys are betting that their penises and fists and knives and fucks will turn us into what they say we are — the compliant women of sex, the masochistic sluts who resist because we really want more. The boys are betting. The boys are wrong."

Hopefully, we the boys have enough engineer's sense to realize that we can't stop the hearts of our whipping girls and keep fucking them too.

The widespread development of pornography is a phenomena that has only glossed the last two decades with an uglier and uglier expression. It is not an ultimate source of evil that so many are rallying to fight.

In his essay on recent feminist literature, "The abominable He", J. G. Weightman writes, "It is not enough to say that women have been brain-washed by the prevailing male ethos, because that ethos began breaking down a century ago, and history shows that it was never absolute. It is not certain that the abolition of pornography would, in itself make a fundamental difference. If the relationship between the sexes has always been wrong, the commercial proliferation of pornography is only a contemporary symptom of long-standing malady. When Stone Age man dragged his woman round by hair, he does not

seem to have paused to paint or carve obscene graffiti on his cave wall, but presumably the lady was no better off for that."

Women's Lib is right in saying that much of supposed sexual behaviour has no permanent sexual root. The Camaro automobile, Vogue magazine and disco music is evidence of this.

The problem with what seems to be the battle against misogyny is that there is little real focus.

People are quick to put up pornography in the name of anti-pornography. To say that they are exposing female degradation answers only half the question. It suggests some people have entered a new stage in the progression of their sexual disease, but there is little identification of a new more palpable problem let alone a solution.

What we are left with is the terrible feeling that there is some fiendish evil lurking out there causing the problems here, and for some perhaps worse, a strong yet completely unconnected sense of guilt.

Women often assume that men do not want to know or understand the crimes this society has perpetrated against people, particularly women.

Many of the problems I find now more difficult to understand, I'm not sure if I can either. I do know that this world's never been particularly good to anybody.

Albert Nerenberg



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Comment

Feminism: "Lesbian rebellion"

The women's movement has often been accused of being a lesbian rebellion. The common misconception is that "all feminists are lesbians." What does this accusation mean to those feminists (a majority within the movement) who are not gay? What does it mean to those of us who are gay? What role do lesbians really play in the feminist movement?

It is probable that lesbianism and feminism get lumped together because both symbolize feminine resistance. However, there is a basic distinction between the two. Feminism is a "political" revolt while lesbianism is a "sexual" revolt. Logically, the political struggle for equality between men and women does not necessarily involve a change in sexual orientation. As well, two women who share a sexual relationship do not necessarily share common political values. There are a lot of lesbians out there who are not

feminists.

The anti-feminist accusation that the women's movement is "just a bunch of lesbians" serves two purposes. It imposes an unpopular and unacceptable image on the movement, and at the same time, instills homophobic fears among members of the movement.

Those feminists that are not gay women must resist the homophobic pressure that is imposed upon them by society. They must bear, rather than deny, these accusations. Defensive comments such as "I'm not like that" will only serve to divide our ranks.

Strategically, lesbianism is very important to feminism. Resistance to attack will only be successful with the cooperation of all the members of an oppressed group. Therefore, if our lesbian sisters are not fully accepted in the women's liberation movement, feminism will be conforming to the opposition. If this happens, feminism —

our right to be free women — will be lost.

A conflict may arise within a lesbian activist as to whether she should ally herself with a women's or gay liberation movement. The choice is a personal one, but my own opinion is that lesbians can never unite with gay men in a unilateral gay community. The most obvious reason for this is that gay men are often passionately misogynist. When I first discovered this, it struck me as odd. Why should gay men, who are victims of sexual prejudice, want to alienate women, who are potential allies in a sexual revolution?

One answer to this question was once given to me by a respected gay male friend. He said, in complete sincerity, "Gay men are treated as second-class citizens. We are discriminated against for not being what society calls 'true men.' So we must hate those that are weaker than us (women) in order to

regain our integrity. Everyone has to have *someone* to shit on."

I will never forget that statement. Can we justify our hatred so openly? So analytically? I believe that my friend sympathized with me in that moment. But he, as a man, could never, never feel the pain that I felt as a woman.

I believe that concerted efforts can be made between gay men and women in the political arena. Cooperation of this sort is politically necessary. However, an attempt by gay women to join a male-dominated gay community is a futile endeavour. The real potential for a lesbian community is within the feminist movement. However, all feminists, gay or straight, must first fight together to defeat the complacency and bigotry that presently exists in the heterosexual-dominated woman's movement. Without this, our feminist ideals cannot be realized.

Julie Zando

The conflict within feminism

We were working at the Women's Union, producing anti-pornography leaflets and posters. Pornographic images strewn across the floor, we were sorting out the atrocious photographs and graphics which persist in hurting us all, when one woman cried out, almost in anguish, "how can women sleep with men after seeing all of this?"

The gay women in the group smirked, ever so slightly, the straight women squirmed, or defensively stood up for the "exceptional" men in their lives, pleading their innocence.

Inevitably, every committed heterosexual feminist has had to ask herself how she could possibly, logically, conciliate her theoretical belief — feminism — with her emotional and sexual life with men. The issue is as old as the feminist movement itself. In fact, it is

an issue which still, today, divides many feminists, producing the great split between the lesbian and straight factions.

As feminists we are members of a movement which defines male patriarchal order as oppressive and sexist. As heterosexual women, we live our emotional and sexual lives with the gender that has created the order. And herein lies the disturbing contradiction.

On a collective level, as committed feminists, we are bound to question and contest the attitudes, policies and conventions which deny women their status as equal members of our society.

On a personal level, we submit to self-criticism. In attempting to analyse our reactions to sexist behavior, we try to understand exactly how social conditioning has affected our perceptions, and consequently how we can change

them and produce a harmonious relationship between our theoretical adherence and our practical experience.

Upon reflection, we realise the apparent hypocrisy of our personal politics relative to our collective commitment. One joins a group, writes a few leaflets, and demonstrates. Concurrently, one re-examines one's perception, reasserting and re-evaluating attitudes.

Inevitably, the male elements in one's life must be dealt with, and bedroom politics necessitate discussion, for it is on the very emotional, very sexual level that our contradictions surface; how we relate to them, and they to us.

What to do? Compromise, some will respond. How can we expect men who, like us, have been affected by sexist social conditioning, transform

themselves into the perfect archetypes of sensitive, feminist males?

Others, weary of the "enlightened" few who have adopted feminist rhetoric and offhandedly quote de Beauvoir or Millet, claim that it is not up to us to change men, to purge them of their sexism, and not up to them to emulate us. As women we have our own battle to wage, a sisterhood to form, they say. We shouldn't spend precious time nurturing cliques of sympathetic "groupies" who certainly have mastered the discourse, but who evidently lack the right chromosomes, experience, and passion.

There are exceptions to the rule. Some feminists have fallen in love with the "perfect enlightened male." Others have not. It is sometimes amusing, sometimes frightening, to hear ourselves speaking in a very flippant manner of the men we "deign" to sleep with. Another contradiction. For feminists in quest of sincerity, honesty, and emancipation, our sarcastic and embarrassed discourse involving men contradicts all that we believe in.

The fact is, we can not allow ourselves to lump the wrongs of the entire male sex on individual men. Furthermore, centuries of oppression do not automatically purge us of all wrongs. The image of the pure and self-righteous feminist is one that we can leave on the wayside; it has had its day.

On the other hand, passively accepting the contradictions is no solution, and a fine means of rapidly becoming co-opted. Never should we have to accept "the life of quiet desperation", as Thoreau said, and too willingly compromise.

"The first responsibility of a liberated woman is to lead the fullest and freest and most imaginative life she can. The second responsibility is her solidarity with other women. She may live and work and make love with men. But she has no right to represent her situation as simpler, or less suspect, or less full of compromises than it really is. Her good relations with men must not be bought at the price of betraying her sisters." — Susan Sontag

Grace Krupa



Revolutionary sisterhood

Taking up the gun instead of cleaning it

by Nancy D. Kingsbury

Structural inequality takes many forms. The traditional social mores that justify the oppression of women, blacks, homosexuals and other "minorities" are often expressed not simply in the value system of a society but in the legal system as well.

American women struggled for close to a hundred years to gain the right to vote. Today they are still struggling, with an increasingly dim chance of success, to gain a constitutionally-guaranteed right to equality.

Change from within the system has brought about a painfully slow end to only a few of the painfully large number of inequalities. Revolutionary movements, on the other hand, such as those in Cuba and Nicaragua, have brought about a much quicker end to many forms of oppression.

Cuban women in struggle

"Before the Revolution the woman was at the bottom of Cuban society. She had little educational opportunity and few careers, other than prostitution, were open to women. Most were economically dependent on men..." says Phillip Russell in *Cuba in Transition*.

On the eve of the Revolution,

only 14.7 per cent of the Cuban work force was composed of women. As well, the Cuban woman's lack of formal education offered her small hope for a good career.

"In traditional Cuban society the place for women was at home. The roles of mother, wife and housekeeper were particularly emphasized, with the functions of child-bearing and child-rearing receiving the usual prominence," said José Moreno in *Revolutionary Change in Cuba*.

Thanks to the caprices of the Roman Catholic Church (in Cuba) and Latin Culture, a woman had no way to prevent herself from getting pregnant and few rights her husband or father were bound to respect.

"In the year after the Revolution a whole generation of young women, broke away from their homes, and old values, going up into the mountains to teach reading and writing. Not only were these women becoming part of the Revolution but they were breaking down the poverty and ignorance of women in rural Cuba," continues Russell.

"The mass freeing of women from the home for socially necessary labor began the transition from a capitalistic

economy in which each woman individually carried out the chores of child care, washing, and cooking, to a socialist one where society as a whole will take on these responsibilities."

Free day care centers for daily and weekly child care were established all over the country. This has freed Cuban women from the role of housewife and babysitter, a role that women world-wide are struggling to escape. It has allowed them to educate themselves and become a part of the job market.

"A woman who spends all of her time taking care of her husband and children is still a slave," said a regional director of the Federación de las Mujeres Cubanas (FMC).

In spite of the tremendous number of social reforms the Cuban Revolution has made possible, some subtle inequalities still exist. The Latin cultural standard of machismo, and the sexism it manifests, is difficult to overcome.

The "New Cuban Man" who is as committed to the principles of socialism as he is to

home, the solution to these problems will depend on the level of consciousness of the individual woman and man," continues Rizo.

Cuban women have not simply been passive receivers of the benefits of the Revolution. A large number of women actively participated in the armed struggle with Fidel and Ché and today form part of the "Revolutionary Family" that occupies high-level positions in the government.

The emancipation of Nicaraguan women

The more recent revolution in Nicaragua provides another example of where women actively participated in the overthrow of an oppressive economic social order. An order that oppressed them

and suitable employment that drove Nicaraguan women to the front lines in the revolutionary struggle against Somoza's government. In this battle, women played a key role, occupying both military and political roles.

Margaret Randall writes, "Nicaraguan sisters went far beyond the previously traditional support type of work — curing the wounded, keeping safe houses,...(they) became indispensable in many more complex positions as well."

In *Sandino's Daughters: Testimonies of Nicaraguan Women in Struggle* Randall quotes FSLN member Dora Maria: "During a revolutionary process ideas change. This is the case with women. Women



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principles of sexual equality, is not yet every man. Not everyone's consciousness has been raised.

A dichotomy still exists between men and women in many occupations. Day care centres are almost exclusively staffed by women, and there exist manual labour positions that are prohibited to women.

Many of the problems previously experienced by Cuban women are attributed by members of the Revolution to the former economic system of the country.

"A woman was a commodity in the capitalist society in our country. A woman was something bought through a social contract, that is marriage. Social conditions did not exist for a woman to have social equality. There is now a framework that will allow the equality of men and women in all senses", said Julian Rizo in *Venceremos Brigade*.

"Many of the problems, though still have to be solved at the level of the home. In each

economically because they were peasants, and oppressed them socially because they were women.

The female Sandinistas were fighting for an end to the many forms of exploitation under which they suffered.

This exploitation was epitomized by the women peasants who worked in the coffee and cotton industries — 40 per cent of all Nicaraguan coffee cutters, for example, were women.

These rural women, along with their children were left with the least desirable and lowest paid jobs. They earned a fraction of the amount earned by a man for the same back-breaking labor. Because such agricultural work is seasonal, women were often forced to migrate to the city to find other employment, most often as domestics or as prostitutes.

It was this lack of adequate

participated in our Revolution, not in the kitchens but as combatants. In the political leadership this gives us a whole other experience.

"We've had to live through things most people can't even imagine. And those experiences have called into question values and beliefs that used to be taken for granted. How could values not change in families where sons and daughters were killed? I mean what couldn't change in a home where a woman was already capable of seeing her children fight for the Revolution, accepting their death, burying them, and often having to pretend they were still alive so the repression wouldn't come down on them all the harder?

With the Revolution, anything, even the role of women, so deeply rooted, can change."

Smuggled testimony from Armagh

There are 28 protesting women prisoners in Armagh prison. Armagh prison is the women's equivalent of the notorious "H-Blocks" for men.

Like their male comrades in the Maze prison, the Armagh women were convicted of political offenses — including membership in an "illegal" organisation — tried in non-jury

"Diplock" courts, and placed under special conditions in a specific prison where they are segregated from "ordinary" criminals.

The British authorities, however, refuse to acknowledge that the Armagh women are political prisoners.

The Armagh women, unlike their male counterparts, are permitted to wear their own

clothes instead of prison uniforms.

Armagh prison is the only women's prison in the whole of Western Europe with male prison guards. In response to the women's demands for political status, the prison authorities have subjugated the women to a variety of harsh treatments including forced cleaning of the cells with firehoses, the refusal to allow access to writing materials, forced strip searches, and regular beatings.

Irish women have always been in the forefront of the battles for political and social liberation of their country. Maud Gonne, Countess Markiewicz and many others worked in support of the Republican and Socialist movements before the first world war. Women participated as a special unit in the Easter Rising of 1916. There was a special unit of the Irish

Republican Army, staffed and officered by women, that fought in the Anglo-Irish war and the civil war in the 1920s.

In recent times, Irish women have been prominent in the political and military struggle waged in the North. Bernadette Devlin continues to be one of the most important spokespeople for the movement.

But it's not just as leaders that women participate. In the North of Ireland more nationalist women are employed than men, making women the principal breadwinners of most nationalist families. With waves of mass imprisonment of men for political offences in the past ten years, Irish women have

been responsible for organising support campaigns for the prisoners, and providing local co-ordination for political work in the nationalist communities.

Some of these women are now in Armagh gaol for their political involvement. Those who are still on the outside face continuous harassment and daily threats from Loyalist murder gangs and the British Army.

Irish women have always been in the forefront of their nation's battle for social and political liberty. They continue today, in the face of harassment, assassination attempts and imprisonment, to demand the freedom of their country.

Richard Flint

Freedom

At night when all is silent and sleep forsakes my eyes
My thoughts now turn as they often do, to the brave ones who
have died
They took the pledge to serve their land, to love and to uphold
And carried out their promise until death, with courage bold
In the narrow streets of Belfast many young lives did depart
They say some died uttering words of freedom and justice from
their hearts
Their wishes were to break the chains and this will come
When England's grip will loosen and Ireland will be free
So close your eyes oh brave ones and sleep our soldiers wan
Until that day when the fighting stops on that glorious green
morn
For on that day he'll say to you — "Look down our sons and see"
The land you fought and died for has at last got liberty
Patricia Craig - Protest P.O.W. 'A' Wing
Armagh Gaol

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Patricia Craig

Protest P.O.W. 'A' Wing
Armagh Gaol

The following are two poems from Armagh Women's prison, Northern Ireland. The reproduction above is the original size, written on government issue toilet paper and smuggled out of the prison.

Do not disturb my slumber
For tis the only chance I get
To enjoy a peace and stillness
Amidst this turbulence — and yet
T'would seem as though your hand
Has grasped me firmly
And even in my dreams I cannot
be free

Free from thoughts and images
Of your troubled land
Faces of pain and anguish
Wrought by England's hands
Dark prison cells, man made
hells

Torture, obscene and cruel
And give me peace my friend
Nay you cannot afford to
slumber

And to you, dreams I'll send
Until you and all my people
come to see
That you cannot sit by the
wayside

Until I, Erin at last becomes free
Protest P.O.W. 'A' Wing
Armagh Gaol

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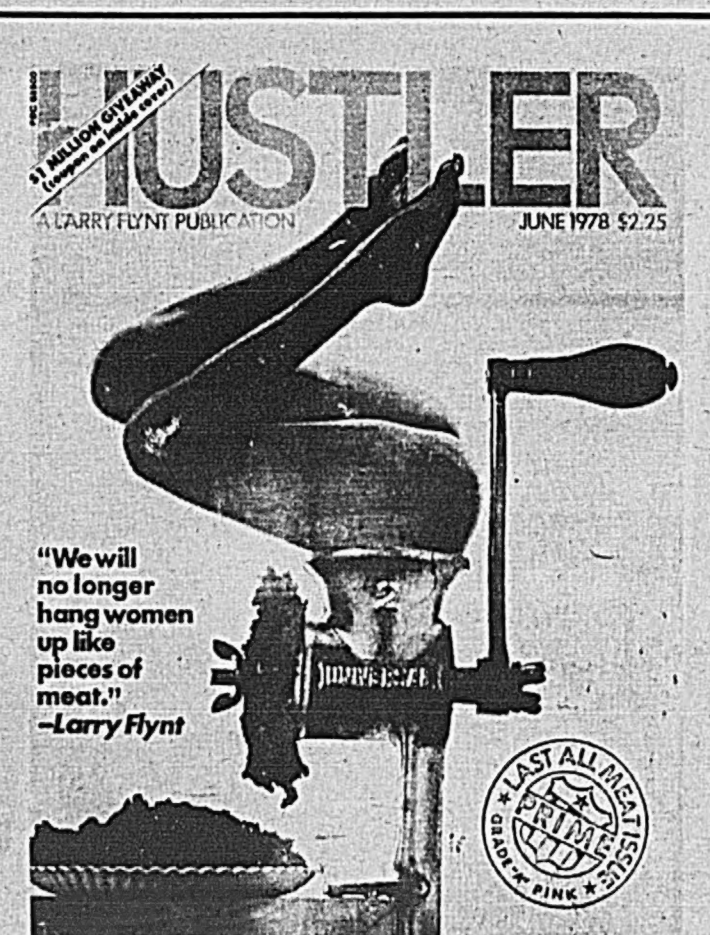
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For tis the only chance I get
To enjoy a peace and stillness
Amidst this turbulence — and yet
T'would seem as though your hand
Has grasped me firmly
And even in my dreams, I cannot be free
Free from thoughts and images
Of your troubled land
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Patricia Craig - Protest P.O.W. 'A' Wing
Armagh Gaol



ANTI-PORNOGRAPHY DEMONSTRATION

WEDNESDAY - MARCH 10th, 1982
LEAVING FROM STUDENT UNION
(3480 McTAVISH) AT 12 NOON

McGILL WOMEN'S UNION

The following is a true story, though the names of the people and places involved have been changed. The author wishes to remain anonymous.

I wake, startled, to the sound of crashing glass. Drunks in the alley...again.

My clock reads almost three. Shit — only two more hours and I'll have to get up for my 6:00 am shift at the factory. I must adjust my schedule to accommodate that damned early job. Last night I was out drinking and dancing with friends, all male except Sarah, who is staying with me, up from Boston looking for an apartment. She and I had returned home quite early for a summer Friday night, hardly past midnight, but four hours sleep will not do. Once again I had fallen asleep with the light on, half dressed.

I consider the situation, and can't be bothered to finish undressing. I turn out the light — only two hours.

More crashing glass. Then a sudden weight on my belly, a human being, a man. It is pitch black — I can see nothing. I am confused. Did the guys come by to be a nuisance? Did Sarah let them in?

"David?...Is that you?"

"Shut up!"

I reach for his face to identify him, but he grabs my shoulders and turns me over, face into the pillow. My mind is racing. He takes my hands, pulls them behind my back, and binds them with some sort of twine.

Oh my god...

I turn my head to scream, and scream and scream and scream. He slams his fists into the sides of my head, over and over again, his body weight pressing into the small of my back, until I give up.

Why doesn't anyone hear me? Sarah is only across the hall. She is my only hope; both my roommates have gone away for the weekend.

He turns me over and sits on my pelvis. My bound hands are crumpled underneath me, digging into my back. He pushes up my dress, and starts to pull down his pants. I try to think clearly. I am trapped; whatever he wants to do to me, he can. And he does.

I close my eyes, and feel his penis entering me. I try to stop him, discourage him.

"I am a virgin."

"Shut up!"

"I am a lesbian."

"Shut up!"

I am petrified — so scared that my vaginal muscles constrict so that he can not easily enter me. It hurts. I realise that if I shut up and relax, it will be over. Please don't kill me, please.

I can't relax. I attempt to ignore what is going on, to remove myself from this

terrifying scene. I try to figure out how this stranger must have got in. The falling glass...my bottle collection on the window sill. Oh christ, he must have seen me walk across my room to turn out the light, standing from the fire escape looking through my window. If I had looked over to the window I would not be trapped here. He wouldn't be pressing into me. It hurts so much...please don't kill me.

I have got to get out of this. I think of Marilyn French's novel, *The Women's Room*, in which Christine is raped, and makes friends with the man who attacks her. He doesn't kill her.

"You seem like a pretty nice guy..."

"Shut up!"

He slams his fist into my ear. I surrender, hoping that this will all end soon, and that I will be alive when it's over.

He has entered me. It still hurts. He is lying on top of me, moving as if he were making love. Love? This is not an act of

love, it is a gesture of hate. It has no resemblance to the sex I have had with past lovers. What is being done to me now is so foreign, so frightening.

He is breathing heavily into my face as he girates over and into my body. I turn my head to the side and gasp for air. I do not resist, but can not make myself cooperate any more than that. A wave of nausea sweeps over me, then passes.

He finally withdraws his penis. I have no idea whether or not he ejaculated. I pray it is over, but it is not. He turns over onto my stomach again, and my hands buzz as I try to uncrumple them. He forces his penis into my anus; the pain is excruciating.

I scream, he hits



Whatever women do they must men to be thought half as good. Difficult. Charlotte Whitton



Woman is woman's natural ally. Euripides



Is there anywhere a man who will not punish us for our beauty? Diane Wakoski



She is femininity itself, extracted whole from the quarry of creation. Boris Pasternak

me again. I bite my lower lip to stop screaming and to distract myself from the agony I feel.

Where is Sarah?

I can hardly breath. I can not adjust my head so that the pillow does not suffocate me. He lies on my back, his penis still inside me, his weight crushing down on my bound hands. I try to relax, hoping it will ease the pain. I can not. My terror has grown, and my entire body aches with fear.

He withdraws his erect penis, and turns me over, entering my vagina again. It is easier this time, but still hurts. Girding. Heavy breathing.

My vagina aches, my hands are numb, and my breasts feel raw as he pushes his fist

into them, kneading them as a baker would tough dough.

It has been an eternity since it all began, and it is not yet over. He pulls his penis out of my body, scraping my dry vaginal walls like a knife. He grabs my shoulders and force me to sit up, his legs straddling mine, kneeling. He pulls my head toward his pelvis, and forces my mouth over his penis. He thrusts into me and I almost choke. I am overcome with nausea as I feel his penis move through my mouth and taste come glow over my tongue. I am so ill that I begin to fall back. I can breath for a moment, but he forces my head forward again, pushing his pelvis into my face.

Suddenly death seems very attractive. A knife in my breast and all this would be over. Kill me so that I may fade away from you, from your penis, from this horrid world that allows you to

do this to me.

I snap back to reality when I am flipped back onto my belly and dragged

down so that I am kneeling on the floor with my body draped over the bed. He enters my anus again, and a bolt of pain shoots through me.

I realise that I am no longer trying to think of ways to fight back, to figure out what will become of me. I have no energy left, no hope to survive, no desire to ask death, my unattainable escape, to come take me away.

I feel his penis forcing its way into my body, so deep I expect it to pierce through my stomach. He tries to lay his chest on my back, but my bound hands are in the way.

I am pushed up onto the bed, and I feel his body weighing down on the backs of my thighs. He is struggling with the twine that binds my hands together. My wrists burn with pain. He loosens it somewhat, but can not undo the knot.

I hear him flick on a lighter, and I think with terror that he is about to set me on fire. I muster up enough energy to squirm, and he hits me again. I realise that he was only trying to burn off the twine, but the thought is little comfort. He works on the knot again, and finally my hands are free.

I revel in the feeling of having my arms to my sides and barely notice that he is penetrating my anus again.

Suddenly I realise my situation. He is not armed, the lighter is put away somewhere, and I am free to use my hands. I jump back, and he is thrown off the bed, and lands standing on the floor. I spin around and fumble in the darkness. I feel his shirt and grab onto it.

Suddenly it is he who is afraid.

"Let me go and I promise I'll leave."

"No. You leave and you will escape forever. I won't let you get away with this."

All of a sudden his fists are flying into my face, my head, my shoulders, my breasts. I finally collapse from his blows, releasing him. I am stunned, but am still aware that Sarah is in the apartment. Please don't run out the door and get Sarah too. I hear more glass crashing and realise with relief that he has left through the window.

I pull myself up and run across the hall to where Sarah is sleeping. I kneel by her bed, blood pouring from my nose onto the sheets.

"Sarah, Sarah, I've been raped. He raped me Sarah, he hurt me."

I jump up, and race down the hallway into my roommate's bedroom to the open window, with Sarah running behind me. I lean forward and scream out into the empty dark alley.

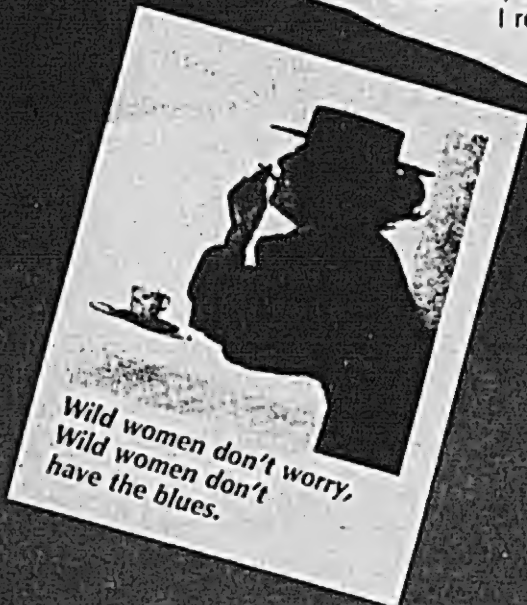
"You bastard! You fucking bastard! You god damned fucking bastard!"

I scream until I am exhausted, then lean on the window sill, totally drained.

A part of me has died.



twice as well as
ly, this is not dif-



Wild women don't worry,
Wild women don't
have the blues.



Rape: A critical political analysis

by Paula Siepniewicz

The above story is a simple description of a true incident, written from the victim's point of view. It should destroy a few of the myths surrounding rape. The attack was not a sexual act, it was a violent one. She didn't ask for it, nor did she enjoy it. And these observations are not peculiar to this case.

No act of rape is a form of sexual expression. The penis is not used as a tool of love or lust, but as a weapon of power. In *Men Who Rape*, a book that examines the reasons why men rape, sex offenders repeatedly admit that they rape to feel powerful and dominant, and not to combat sexual frustration. In fact, many rapists are married, or have lovers with whom they have regular sexual intercourse.

Why do these men need power so desperately that they resort to attacking women, beating them, scarring them? Because our patriarchal (male dominated) society tells them that power is masculinity, and masculinity is normal and desirable.

"Rapists are extremely frustrated men, not sexually, but socially. They are taught that they must be in control, especially over women. They have been given an impossible standard, one they can't possibly meet without abusing others. Everywhere they look they

see that successful, important men have power, implying that without power a man is a failure. Rape is the act of desperate men.

And the victim? She didn't ask for it. Even the most seductively dressed woman doesn't want to be raped. She may want to be loved or admired, or perhaps she simply wants to feel sexy. She doesn't want to be humiliated, dominated, stripped of all pride.

Every twenty nine minutes a woman is raped in Canada, and these woman are often seen as "tainted". They are an embarrassment to their families, their friends become distant, the police trivialise them, and the hospital doctors treat them disrespectfully. These attitudes reinforce the myth that a rape victim got what she was asking for, that the rapist gave her what she deserved.

What is the result? A cycle evolves. The victim is afraid to report the incident to the police, and if she does she is subjected to added humiliation and trauma. Often it is she who must explain herself, not the rapist. Only 4 percent of all rapes are reported, and a small percentage of these result in convictions. Rapists know that the chances of their being caught, tried, and convicted are slim. There is nothing to deter men from raping women, except respect for human beings, a virtue that apparently not all men possess.

Rape is not an isolated problem. It is a symptom of a diseased society, and, in this case, that disease is sexism. The depiction of women in literature, television, advertising and film sets the tone for a patriarchal society. Pornography tells us that women are objects, receptacles. General Hospital, a television soap opera where Laura falls in love with Luke after Luke rapes Laura, tells us that a woman's secret desire is to be raped, that it is an act of love.

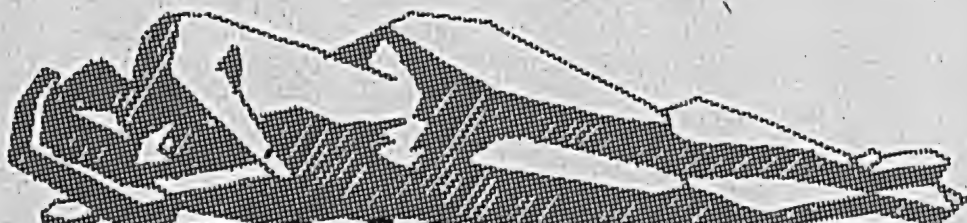
It is another cycle; the disease perpetrates a symptom, and the symptom worsens the disease. Our society has produced rapists, wife-beaters, employers who sexually harass their secretaries; men who leer at women and pinch them in the métro, and studs like Norman Mailer, who tells us "it is better to rape than to masturbate." These people, in turn, feed into the system that supports sexism and abuse against women.

Incidents of rape will not cease until all sexist attitudes have changed and women are always portrayed as being equal to men. This does not mean the issue of rape should be ignored. Curing such a prevalent disease as sexism will take a long time and a lot of work; in the meantime rape victims and those of us threatened by rape (all women) must not be ignored.

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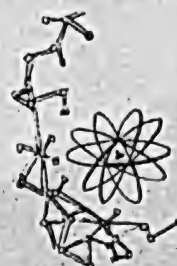
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The Daily Publications Society

PUBLISHER OF

The McGill Daily

REFERENDUM

The question:

Do you agree to amend the constitution of the Daily Publications Society in order to insert the following clause therein:

7.2 Notwithstanding Article 7.1, the Board of Directors may by a vote of five members increase the Daily Publications Society fee by not more than 5 per cent per year, without subsequent ratification by referendum.

The reason:

Student funding makes up approximately \$77,000 of the McGill Daily's \$200,000 budget. When the Daily prepares its 1982-83 budget over the summer it can expect to deal with increases of over 12 per cent in printing costs (\$69,000 this year) and office overhead (employees' salaries, supplies, postage). To help defray these rising costs, the Daily can count on advertising revenue to increase by at most 10 per cent.

It only seems reasonable that students share in some of the costs of inflation to keep Canada's only daily students' newspaper in the black.

Please keep these things in mind:

(a) This is only a five per cent increase, meaning that the Daily Publications Society fee would rise from \$5.70 to \$6.00 for most students and the total student contribution to the Daily budget would rise by \$3,000 to \$80,000 next year (in a budget that will be in the neighborhood of \$220,000). All this is provided the referendum passes and the Board of Directors approves a fee increase for '82-'83.

(b) The fee can be increased not more than 5 per cent per year and the increase may only be implemented once a year. The maximum Daily Publications Society fees could increase in the next five years would be 25 per cent, while inflation would boost our costs by 60 per cent.

MARCH 10, 1982

ADVANCE POLLS, MARCH 8, 1982

Vote YES on the Daily fee

The Daily Publications Society budget may be scrutinized by any member of the Daily Publications Society, in Union room B03.

This representation made on behalf of the DPS YES committee.

Thursday is National Day of Protest against Cutbacks

Say it with a Demo Greeting.

Why doesn't your faculty or departmental association, club, or solidarity group say it in words to McGill students, encouraging them to take part in Thursday's March against Cutbacks?

Demo greetings should be no longer than thirty words in length and should be submitted no later than noon Tuesday to the Daily office, Union B03. Look for the demo greeting box.

Demo greetings will be appearing in Wednesday's Daily, on Demo Eve.

New bill no gain in equality battle

by Wendy Jones

This time last year, women across Canada were hailing the proposed Human Rights Charter as a major step forward in the battle for equality. Twelve months later, the prospects for effective protection of women's rights are dim.

As far as women are concerned, the new Charter provides little more than the old Bill of Rights. The wording, in fact, is almost identical.

In the Bill of Rights, women were guaranteed "equality before the law and the protection of the law", without discrimination on the basis of sex.



While on the surface this might appear sufficient, experience has demonstrated its inability to provide equality of rights between the sexes. Historically, the courts have interpreted "equality before the law" not to mean equal laws for all, regardless of race, sex... etc., but rather equality for all in the administration of the laws, regardless of the content of those laws.

This was the reasoning Supreme Court Justice Ritchie used to deny a woman her status as an Indian because she married a non-Indian, even though Indian men could retain their status under similar circumstances.

A similar interpretation was made in the case of Stella Bliss who was caught in a classic Catch-22 under the Unemployment Insurance Act. Bliss was forced by her employer to stop work due to pregnancy. When she applied for unemployment insurance, she was told that she was not entitled to regular benefits because she could have special pregnancy benefits. But then she was told that she had not worked long enough to qualify for maternity benefits.

That Parliament could enact discriminatory legislation and still remain consistent with the Bill of Rights is a ludicrous example of justice in Canada. It would appear that women need equal protection from the law.

The articles of the new Charter that intend to provide for equal rights are the following:

S. 28 — *Notwithstanding anything in this Charter, the rights and freedoms referred to in it are guaranteed equally to male and female persons.*

S. 15 — *Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on... sex...*

Read together, these two sections are virtually identical to the older section of the Bill of Rights.

It is the restrictive interpretation of "equality before the law" that has led to the failure of the Bill of Rights to protect women. Not all the blame lays with the courts, however, as the legislature is free at any time to clarify its intention.

As one expert noted, "In the case of the Bill of Rights...the court is given only vague abstractions such as 'equality before the law' and asked to give them concrete meaning. Given the fact that the legislature has provided little or no guidance as to what it means, it is perhaps not surprising that the courts should shrink from the awesome responsibility of fully applying the Bill."

Unfortunately, the legislatures have gone no further in defining "equality before the law" in the Charter, than in the Bill of Rights. The wording is nearly identical, and it is difficult to see why the Charter provisions would be any more effective.

Some experts argue that the entrenchment of the Charter into the Constitution will ensure that equal rights will not be undermined as they were for Stella Bliss. It is difficult to understand however, how entrenchment will significantly alter the courts' interpretation. As Queen's University Law Professor Beverly Baines said, "If what is being discussed is entrenching the present clause, or a variant thereon, the effect of entrenchment would do nothing whatsoever to change the present negative response of the courts to women's claims for equality."

The importance of entrenchment is further diminished by the fact that S. 15, like most of the other provisions in the Charter regarding fundamental freedoms, can be "opted out" of. S. 28 is not subject to the opting out clause. However, since it does not in itself provide individual rights but rather stipulates that rights provided for elsewhere in the Charter will be applied equally, it can be indirectly undermined.

The only substantive difference between the Bill and the Charter is that the latter entitles individuals to "equal benefit of the law." There is no precedent to determine how the courts will interpret this statement, and it is clear that notions of benefit are highly subjective. A previous law which made it a crime for 17 and 18-year-old females, but not males, to engage in sexual intercourse was not considered

discriminatory by the courts. They preferred to think the law "conferred a benefit" upon the females.

The Canadian Advisory Council on the Status of Women has touted the progress made in the constitutional debate. But the progress is illusory and complacency must be avoided. The prospects for changing the Charter at

this point are dim. Canadian women cannot hope to rely on their constitution, in its present form, to protect them from sexual discrimination. The struggle to attain fundamental equal rights must continue.

The extensive research for this feature was done by McGill law student Richard Neil Goldman.

Anderson still optimistic for Canadian women

by Kathleen Morris

Doris Anderson is a political person. In Canadian constitutional reform no single woman has figured more prominently in entrenching feminist rights into the Human Rights Charter. In 1979, she was appointed president of the newly-formed Canadian Advisory Council on the Status of Women. Anderson spent two years building the Council into a responsible organization designed to back her in her cause. Now, three years later, she has turned away from the government, renounced partisan ties, and expresses only disdain for the Liberal party whom she so actively served.

Her decision to resign came in January of last year after Lloyd Axworthy denounced the actions of the Council as a potential embarrassment to the Liberal Party.

"I had no choice," she said. "The minister interfered. The executive should have fought for independence."

Anderson's resignation resulted in the subsequent political stagnation within the Committee. "It's done nothing since," she said. "When I left, most of the research and media people resigned. The effective council was lost, and two years work was destroyed in three months."



What she describes as a "good tool" in serving as a government advisory body and a means of informing the public on women's issues, became totally ineffective after Lucie Pepin succeeded her in office.

"She has lost all credibility with the women of Canada," Anderson said. "Someone who caves into the will of a cabinet minister instead of supporting an independent council shouldn't be running a council."

Anderson was equally incensed by the lack of assertive action taken by the female MP's while lobbying for women's rights. "There were 14 women in the House of Commons at the time," she said. "The Liberal women were useless through parliamentary debate. They didn't open their mouths. The people who carried the fight were Pauline Jewett, Margaret Mitchell and Flora MacDonald."

Towards the Liberal Party as a whole, Anderson's sentiments are decidedly bitter. "Trudeau is monumentally disinterested in women's issues. The Liberal Party... tends to think there isn't any women's vote, so why bother?"

Anderson does not extend this outlook to the Canadian party system, however. Although she doubts the receptiveness of the Conservative party, she believes PC Leader Joe Clark "is quite aware of women's needs and wishes." As well, "Although I'm not convinced that Ed Broadbent is all that aware... the NDP has always been more sympathetic to women's issues."

At present, she summarizes the political picture as being "frustrating" for women working within as well as outside the party system. Yet, she has not abandoned all faith in the possibility of changing party ideology.

"What happened with the Constitution showed that women do have clout... Women should make themselves aware of possible changes that will help them. They should pay attention and push for affirmative action... Otherwise the kind of stereotyped thinking that exists is encouraged and it perpetuates a male power structure. They must keep asking 'What's happening?' and 'Where are the measurements for progress?'"

Disillusioned, yes. But Doris Anderson is not defeated. When asked about her outlook for women in the 80's she sees "an opportunity to make real gains", hoping to see a drastic change in the political scene over the next five years.

"I'm optimistic," she said with a smile, "If you started where I started you have to be optimistic."

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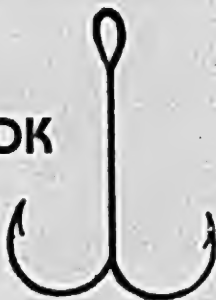
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STUDENTS' SOCIETY APPLICATIONS

are hereby called for the following appointed positions:

(Deadline: 4:30 p.m., Thursday, March 11th, 1982)

BLOOD DRIVE CHAIRPERSON

Blood Drive '82 will be held during five days in September or October 1982 in the Union Ballroom. The Chairperson must choose a committee to oversee publicity, entertainment, door prizes, clinic volunteers, etc. The Chairperson is responsible for organizing and supervising Blood Drive '82 in cooperation with the Canadian Red Cross. Applicants must be available to plan Blood Drive '82 during the summer.

CHIEF RETURNING OFFICER

The Chief Returning Officer (CRO) of the Students' Society will organize and supervise Students' Society elections, by-elections and referenda during the 1982/83 school year. He or she will appoint a Deputy CRO through the normal application process as well as district returning officers (DROs) to supervise each poll. Like the DROs, the CRO will be paid basic minimum wage only on election days for campus-wide elections. (Only individual applications will be accepted.)

EL SALVADOR COMMITTEE CHAIRPERSON

The External Affairs Committee on El Salvador was established by Students' Council to educate the student body about the situation in El Salvador and to recommend relevant policy to Council. The Chairperson, who is responsible to Council through the External VP, assumes a general coordinating role.

JUDICIAL BOARD FIVE (5) MEMBERS

The Judicial Board of the Students' Society acts as the final authority on the interpretation of the constitution and by-laws as well as acts of Students' Council and any group recognized by Council. These five positions are open to law students who, during the 1982/83 academic year, will be in third or fourth year or pursuing a graduate degree. (Application forms available in the SAO and LUS offices. Only individual applications will be accepted for each position.)

MCGILL TRIBUNE EDITOR-IN-CHIEF

The Students' Society will publish its newsletter, known as the McGill Tribune, at least monthly during the 1982/83 academic year. The Tribune is a tabloid-sized newspaper with the purpose of informing the members of the Students' Society about campus issues, events and activities. The Editor-in-Chief shall be paid an honorarium of \$640 and is required to be in the Montreal area during the last two weeks of August to prepare for the first issue in September.

N.B. Applicants are strongly urged to also supply for the position of Editor-in-Chief of the Student Handbook so that by the time the school year begins, they would have a thorough understanding of the goals and objectives of Students' Council and the Executive Committee as well as a good basic knowledge of the student clubs and societies at McGill.

OLD MCGILL EDITOR-IN-CHIEF

Old McGill is the hard-cover, 350-page yearbook covering the entire school year. It will include photographs of all McGill graduates of that year as well as other relevant material as the Editor sees fit. The Editor must be willing to attend a 3-day workshop in August. This position pays an honorarium of \$640.

OMBUDSMAN

This position, established by the Students' Society Constitution, serves as a means by which students can obtain help in cutting through McGill bureaucracy at all levels and to inform students of the proper channels to air grievances. This position pays an honorarium of \$480.

RESOURCE CENTRE COORDINATOR

Students' Council recently established a Resource Centre in the Union in order to make available to the student body the following documents: minutes and reports from Students' Council, Senate and the Board of Governors; items relating to external student affairs (provincial, national, international); newsletters, etc. from community groups; government papers on education; essays, lectures and exams. The Coordinator will develop the Centre, acquire documents, coordinate student volunteers and promote the Centre. A knowledge of the French language would be very helpful. This position will likely involve an honorarium.

NOTE:

All of the above positions are considered voluntary. In some cases, as noted above, small honoraria or part-time employment pay is involved. Except as noted above, joint applications will be accepted from not more than two (2) students for any one (1) position. All applications will be treated confidentially and will be reviewed by the Students' Society Nominating Committee. The best qualified candidates will likely be interviewed by the committee.

RAEU

TWO (2) REPS

Under the general supervision of the Vice-President, External Affairs of the Students' Society, these McGill representatives help to ensure that the Regroupement des associations étudiantes universitaires du Québec (Federation of University Student Associations of Quebec) remains an effective voice of university students in Quebec, especially in its dealings with all levels of government and university administrations. Applicants should have a good working knowledge of the French language and be prepared to attend RAEU council meetings about every three weeks. (Note: RAEU meetings are held at the various Quebec university campuses.) (Only individual applications will be accepted for each position.)

PROGRAM BOARD CHAIRPERSON

Last year, the Students' Society and Student Services jointly agreed to centralize the major entertainment-oriented committees at McGill under one chairperson. This includes: Welcome Week, Activities Night, General Programs, the Speakers Program, Winter Carnival and the Red & White Revue. The Chairperson of this committee will have general responsibility for the planning and carrying out of all of the above-named activities. He or she will also be involved in the selection of students to fill the following additional positions on the Board: Vice-Chairperson (Finance), Producer (Red & White Revue), V-C (Publicity), V-C (Welcome Week), V-C (General Programs, V-C (Speakers) and V-C (Winter Carnival). Applications for these positions will be called for in the near future. (Only individual applications will be accepted.)

SECOND-HAND TEXTBOOK SALE COORDINATOR

The Students' Society will sponsor a second hand textbook sale in September. The Coordinator must organize all aspects of the sale which include publicity and finding student staff. (The Students' Society encourages applications from individuals representing particular campus groups which could group members as volunteers.) The Coordinator must be in the Montreal area for at least part of the summer to organize this event. Any proceeds realized by the sale will go to a charity agreed upon by the Coordinator and Students' Council.

SOUTH AFRICA COMMITTEE CHAIRPERSON

The External Affairs Committee on South Africa was established by Students' Council to carry out two primary functions. These are: to educate the student body about the situation in South Africa and to urge the University to divest its funds from companies operating in South Africa and from banks extending loans to South African institutions. The Chairperson assumes a general coordinating role and ensures that the three sub-committees operate effectively.

STUDENT DIRECTORY EDITOR-IN-CHIEF

The Students' Society will be publishing a student directory in the fall of 1982. The Editor will oversee all aspects of this publication including the organization of authorization/release cards to be signed during the September registration period, establishing a budget and calling for printing quotes from various publishing companies. He or she will also decide on other relevant information to be included in the directory. The Editor must be in the Montreal area for at least part of the summer to make proper arrangements with the Registrar's office. This position involves an honorarium of \$150.

STUDENT HANDBOOK EDITOR-IN-CHIEF

The Student Handbook will be given to every student at McGill during registration in September 1982. The book will include introductory material about McGill, Montreal, the Students' Society and other campus groups with particular attention paid to helping new students orient themselves to McGill and Montreal. The Editor must be in the Montreal area over the summer and receives an honorarium of \$1,000.

N.B. Applicants for the position of Editor-in-Chief of the McGill Tribune are strongly urged to also apply for this position so that by the time the school year begins, they would have a thorough understanding of the goals and objectives of Students' Council and the Executive Committee as well as a good basic knowledge of the students' clubs and societies at McGill.

"General Application" forms are available from the Students' Society General Office, Room 105 of the Student Union, 3480 McTavish Street, from Sadie's II in the McConnell Engineering Building or in Chancellor Day Hall from the SAO or LUS offices.

Completed applications must be submitted to Leslie Copeland, Operations Secretary, Students' Society General Office, NO LATER THAN 4:30 P.M., THURSDAY, MARCH 11TH, 1982.

Keith Hennessy, Chairperson
Students' Society Nominating Committee



New Beginning is beginning of end

When Ronald Reagan and his cronies invaded the Hill, feminists prepared to rally against an onslaught of regressive, anti-women regulations.

A series of back-sliding laws threaten to return women to the kitchen and to their husbands for economic security. With the imminent defeat of the Equal Rights Amendment, the Administration predicts a bleak future of economic and social inequality for American women.

In this year's budget, Reagan gave control of the national food stamps program, food subsidies for the poor, back to the state legislatures. Reagan stipulated that for seven years the money had to be used to help feed lower-income families. After that time, the states have carte blanche control over a large sum of money.

Since a substantial number of poverty-level families are headed by women, these cuts will mean poorer women in the future. These women will be under more pressure to make ends meet and will have less time to spend at home because they will need more than one job to support their families.

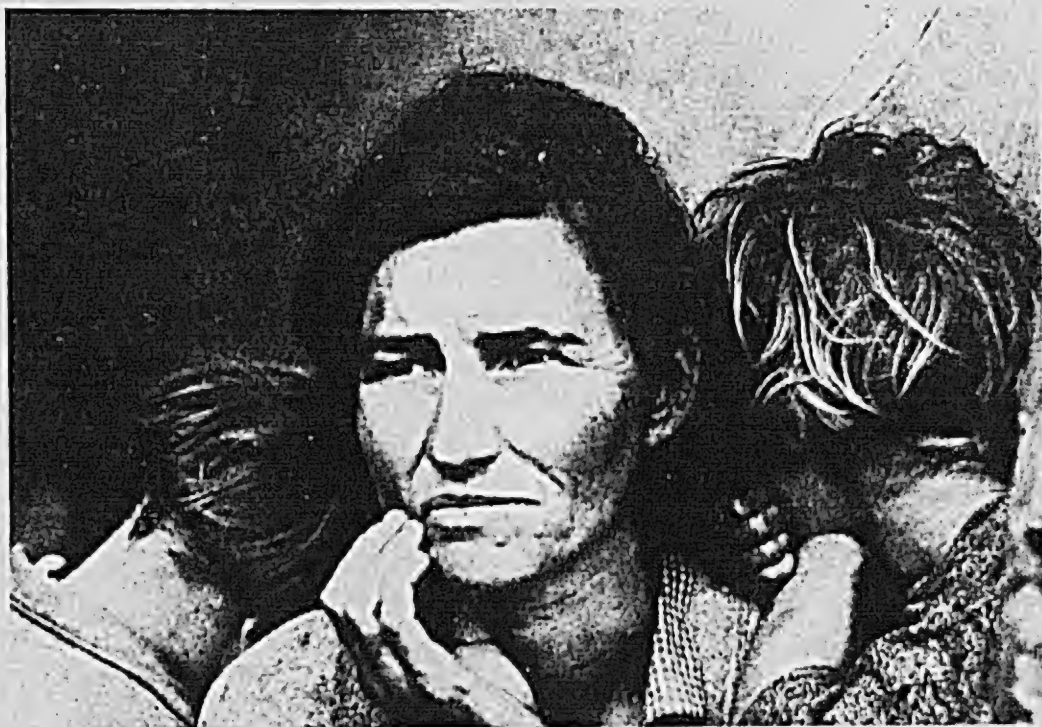
This leads to a vicious social cycle when children and teenagers have undirected time on their hands. To fill bored hours they resort to TV. To fill empty pockets they resort to crime. Unfortunately, there is nothing to fill the empty minds that result from neglected studies.

Typically, when state legislatures have large sums of money to dispose of at will, as fifty such political bodies will have seven years from now, they do not use the funds to finance social programs. Instead, they use it to augment the coffers of the corporate executives who finance the campaigns that keep the state politicians in their cushy offices.

As a result, there will not only be more poor, with a severe financial stress on women, but there will be more company executives, mostly male, who will continue to distribute corporate power in an unequal America.

Reagan has also decided that existing regulations on sexual harassment are "burdensome and unnecessary." He plans to eliminate current laws demanding that employers have channels available within every company to deal internally with allegations of sexual harassment. Under present laws, employers may also be sued or fined if they fail to comply with the legal code.

As well, Ronnie believes that the government has gone "too far" on anti-discrimination measures and plans to relax



them considerably. Many of these measures include affirmative action programs for women that will no longer be legally mandatory.

If that weren't enough, Reagan has already begun a crusade against the women too young to work.

A recent bill forbids federally-funded clinics from dispensing prescription contraceptives to minors without parental consent. Anyone less than 18 years of age who wishes to obtain birth control must provide proof that his or her parents are aware of (or effectively condone) the minor's sexual activities. Every federally-funded

clinic will be forced to collect highly personal information from teens to pass on to parents.

This evangelistic invasion of privacy is obviously directed against women. The limited source of contraceptives for males can be picked up from any drug-store shelf.

As well, directors of Planned Parenthood and similar services are concerned that restricting easy access to methods of birth control will discourage adolescents from using any form of contraception at all.

Reagan's knee-jerk reaction to combat promiscuity will lead instead to a tragic increase in school-age, unplanned

pregnancies. By violating the ancient medical ethic of confidentiality for the patient, he is leading women down a path of early marriage, early divorce, poverty, sorrow and wasted lives.

After twenty years of liberation and gradual progress, women have run head-long into the unyielding, unenlightened moral code of purity that Reagan and his reactionary shock troops glorify as the "new beginning". Yes, for women it is some kind of beginning — the beginning of the end for the gains of the sixties and seventies.

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Moira Ambrose and
Suzy Goldenberg



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Women emerge from cobwebs of time

by Margaret Fulford

The "history of women" is as old as the history of men, but not until recently has the study of women's history burgeoned into an exciting new field.

Historians have forgotten women or preferred to ignore them for the most part. It was thought that the important historical figures were those who were the most powerful or visible. In the past, the public figures have been men. The written sources available to historians have been the work of men. And, the historians themselves have been men.

Not all historians have ignored women. However, those who did not often operated under the assumption that women had an intrinsic "nature" that determined their role in society. Various aspects of women's experience — including their oppression — are thus seen as the logical result of innate "feminine" characteristics. The role of women was explained by biology or psychology, rather than social conditions.

The profound influence of sexism on the study of history has typically led historians to deny that women have played a significant and changing role in society. Far too often, unimaginative historians have placed women outside the flow of history.

In the last decade the history of women has at last emerged as a legitimate academic field. The large volume of material published is in itself encouraging, as is the variety of topics covered. Recent publications have dealt with a wide range of subjects including: the changing role of women in the family, the education of female children, the development of feminism and its influence on social change, demographic trends, health and

medicine as they relate to women, the availability of abortion and contraception, female sexuality, women in the trade union movement, women in politics, ...etc.

Elisabeth Schlosser, who teaches women's history at Concordia University, finds all this encouraging. "The field of women's history is growing," she says, citing journals such as *Signs* which publish articles on both the recent and early history of women. She welcomes the emphasis presently placed on social history.

"The suffragist movement has been overlooked," says Schlosser. "Naturally, it has interested feminists, but you are studying an organisation rather than women's history. Now, you have more social history, and a lot is being written."

Not only are the new historians filling many gaps; they are also re-evaluating old historical assumptions.

"Ultimately," says Schlosser, "historians that are dealing with women's history will be looking at old problems with new questions in mind." For instance, some now doubt that the Renaissance was the time of human and social progress many believe it to have been, considering what it meant for women. If women lost much of their freedom and influence with the end of the Middle Ages as some historians suggest, then our notions of both medieval and Renaissance society must be re-examined.

Two main factors stand behind the recent growth in the history of women.

First, the feminist movement and the gradual entry of more women into the history profession make historians aware of the appalling absence of women in most books about the past. Second, the influence of feminism coin-

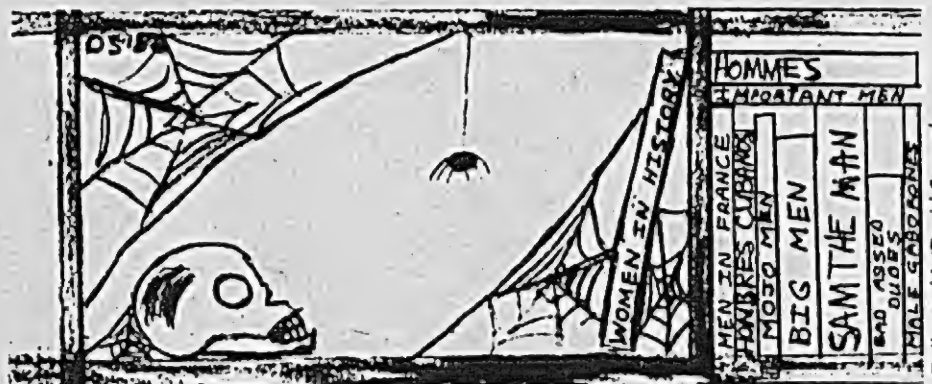
cides with the development of new approaches to history in general.

In recent years, many historians have turned away from the biographies and political histories which at one time were almost all there was to history-writing. More and more books dealing instead with the social history of the unknown and inarticulate masses appear in the stalls. Women are now being studied along with the poor and oppressed in general.

Over the last few decades the social

which place some emphasis on women. So far as he knows, the question of having separate courses on the history of women has never been brought up by either the students or the professors. Margaret Gillett, who directs the Women's Studies minor at McGill, did once suggest to the department that it offer women's history, but without success.

Disregarding McGill, those who want to study women's history may still face obstacles. Yolande Cohen, who teaches



Dailygraphic/David Samuel

sciences have increasingly influenced the history profession, and methods borrowed from other fields are now being used in women's history as well. Economics is used for the history of women in the labour force. Sociology influences historians studying family structures or comparing the situation of women in different classes and ethnic groups. Anthropological methods are used for cross-cultural studies of women's roles, of attitudes towards women and the effect of modernisation on women.

In Canada the study of women's history has energised academia in the last ten years. A growing body of literature includes an important study recently published by Sylvia Van Kirk, *Many Tender Ties: Women in Fur Trade Society in Western Canada, 1670-1870*.

Women's history has also become an integral part of the curriculum in many Canadian universities. Some history departments began offering seminars on the subject in the mid 1970's. Since then a number of introductory courses have appeared and, less often, courses at the graduate level. Women's history — including courses on the history of women in Canada and Québec — is being taught this year at many universities including Laval, Concordia, Université du Québec à Montréal (UQAM), Sherbrooke, Toronto, Ottawa, Manitoba and Simon Fraser.

At McGill, however, the history department does not offer a single course on the history of women, at either the graduate or the undergraduate level. According to Peter Hoffman, the department's chairman, none of McGill's history professors has undertaken to offer such a course. As for hiring additional qualified professors, he says the initiative would have to come from within the department. Hoffman emphasises the complexity of such action, especially in times of budgetary cutbacks.

Hoffmann himself believes that "the history of women would be more at home in the sociology department than in the history department." For the present, "we do some social history, but I don't think we distinguish the sexes."

According to Mike Duckett, president of the History Students' Association, the department offers four or five courses

the history of women at UQAM, says, "It's been difficult. We've encountered problems of all sorts." Asked whether her colleagues take women's history seriously, Cohen replies, "They're beginning to now because we have been getting grants."

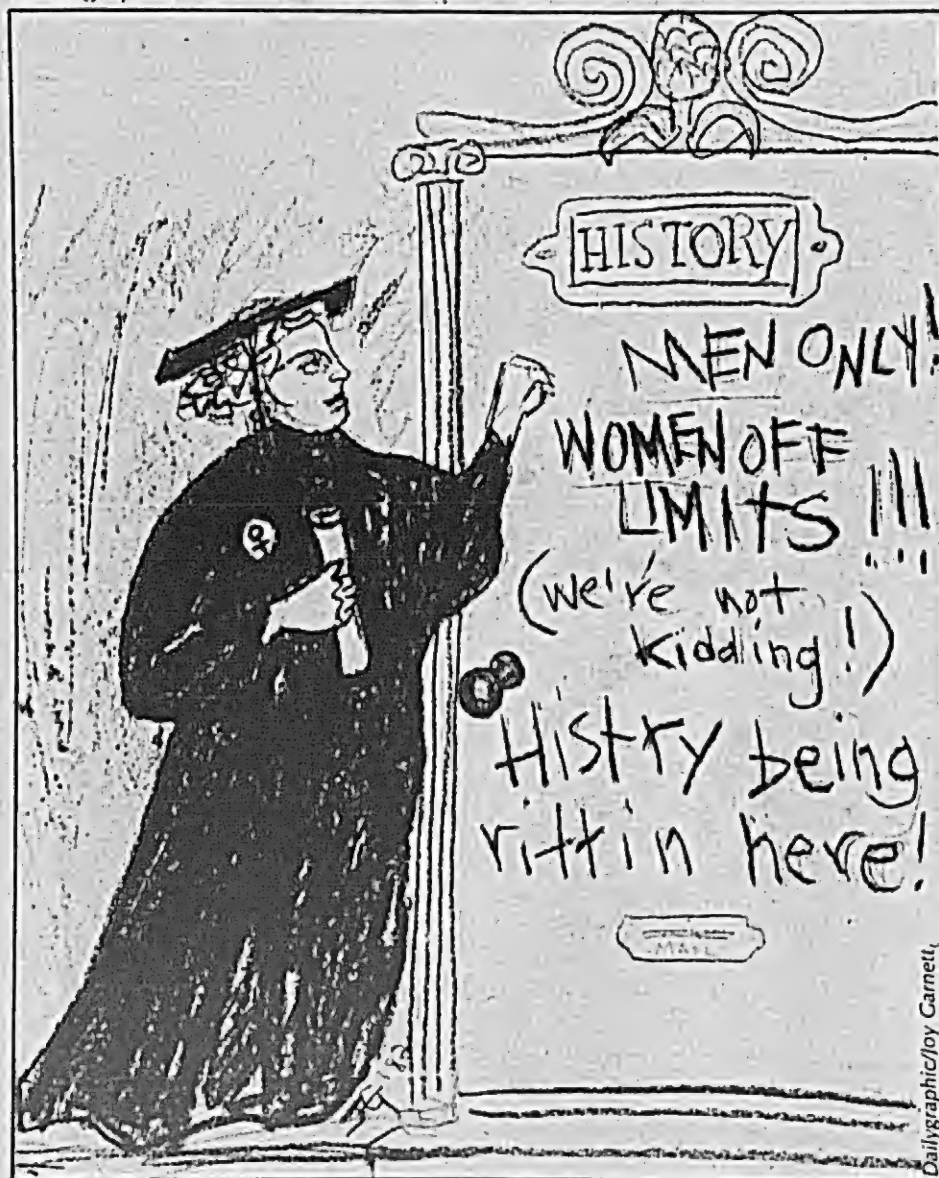
Courses on the history of Canadian women are particularly difficult to initiate, since the universities turn out few qualified PhD's in the field. As well, the basic texts required for such courses are only now appearing.

Women's history is still a young field. Theories of women's history as well as methodology, are only now being developed. Contemporary scholars have varying approaches to the study.

One debate centres on the extent to which women can be said to share a common history. One can argue that women have been oppressed, but in varying degrees depending on the time and place; and that they should not be studied primarily in the context of their oppression. Some question how much rich women and poor women have had in common. Women clearly share a common history, but there are very important differences determined by time, place, class, religion and ethnic origin.

There are other issues within women's history as well. For instance, how much political and economic power have women held in various eras? Is the main goal of women's history to help us understand "broader" historical questions, or to correct the imbalance created by sexism in the study of history. In analyzing social change, should one emphasize the role of individual feminists and organizations, or broader social, economic and cultural phenomena?

Women's history continues to face difficulties. Many would argue that the history of women ought not to be "compartmentalized" as a separate field; that it should be studied as a part of the overall history of peoples and societies. Perhaps, in another more progressive environment. But in our society, historians have tended to ignore or distort the history of women. For this reason, women's history remains a separate area of study — one of the most vital and important in the academic world today.



Dailygraphic/Joy Garnett

Smuggled testimony from Armagh

There are 28 protesting women prisoners in Armagh prison. Armagh prison is the women's equivalent of the notorious "H-Blocks" for men.

Like their male comrades in the Maze prison, the Armagh women were convicted of political offenses — including membership in an "illegal" organisation — tried in non-jury

"Diplock" courts, and placed under special conditions in a specific prison where they are segregated from "ordinary" criminals.

The British authorities, however, refuse to acknowledge that the Armagh women are political prisoners.

The Armagh women, unlike their male counterparts, are permitted to wear their own

clothes instead of prison uniforms.

Armagh prison is the only women's prison in the whole of Western Europe with male prison guards. In response to the women's demands for political status, the prison authorities have subjugated the women to a variety of harsh treatments including forced cleaning of the cells with firehoses, the refusal to allow access to writing materials, forced strip searches, and regular beatings.

Irish women have always been in the forefront of the battles for political and social liberation of their country. Maud Gonne, Countess Markiewicz and many others worked in support of the Republican and Socialist movements before the first world war. Women participated as a special unit in the Easter Rising of 1916. There was a special unit of the Irish

Republican Army, staffed and officered by women, that fought in the Anglo-Irish war and the civil war in the 1920s.

In recent times, Irish women have been prominent in the political and military struggle waged in the North. Bernadette Devlin continues to be one of the most important spokespeople for the movement.

But it's not just as leaders that women participate. In the North of Ireland more nationalist women are employed than men, making women the principal breadwinners of most nationalist families. With waves of mass imprisonment of men for political offences in the past ten years, Irish women have

been responsible for organising support campaigns for the prisoners, and providing local co-ordination for political work in the nationalist communities.

Some of these women are now in Armagh gaol for their political involvement. Those who are still on the outside face continuous harassment and daily threats from Loyalist murder gangs and the British Army.

Irish women have always been in the forefront of their nation's battle for social and political liberty. They continue today, in the face of harassment, assassination attempts and imprisonment, to demand the freedom of their country.

Richard Flint

Freedom

At night when all is silent and sleep forsakes my eyes
My thoughts now turn as they often do, to the brave ones who
have died
They took the pledge to serve their land, to love and to uphold
And carried out their promise until death, with courage bold
In the narrow streets of Belfast many young lives did depart
They say some died uttering words of freedom and justice from
their hearts
Their wishes were to break the chains and this will come
When England's grip will loosen and Ireland will be free
So close your eyes oh brave ones and sleep our soldiers wan
Until that day when the fighting stops on that glorious green
morn
For on that day he'll say to you — "Look down our sons and see"
The land you fought and died for has at last got liberty
Patricia Craig - Protest P.O.W 'A' Wing
Armagh Gaol

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Patricia Craig
Protest P.O.W 'A' Wing
Armagh Gaol

The following are two poems from Armagh Women's prison, Northern Ireland. The reproduction above is the original size, written on government issue toilet paper and smuggled out of the prison.

Do not disturb my slumber
For tis the only chance I get
To enjoy a peace and stillness
Amidst this turbulence — and
yet

T'would seem as though your
hand

Has grasped me firmly
And even in my dreams I cannot
be free

Free from thoughts and images
Of your troubled land
Faces of pain and anguish
Wrought by England's hands
Dark prison cells, man made
hells

Torture, obscene and cruel
And give me peace my friend
Nay you cannot afford to
slumber

And to you, dreams I'll send
Until you and all my people
come to see

That you cannot sit by the
wayside

Until I, Erin at last becomes free
Protest P.O.W 'A' Wing
Armagh Gaol

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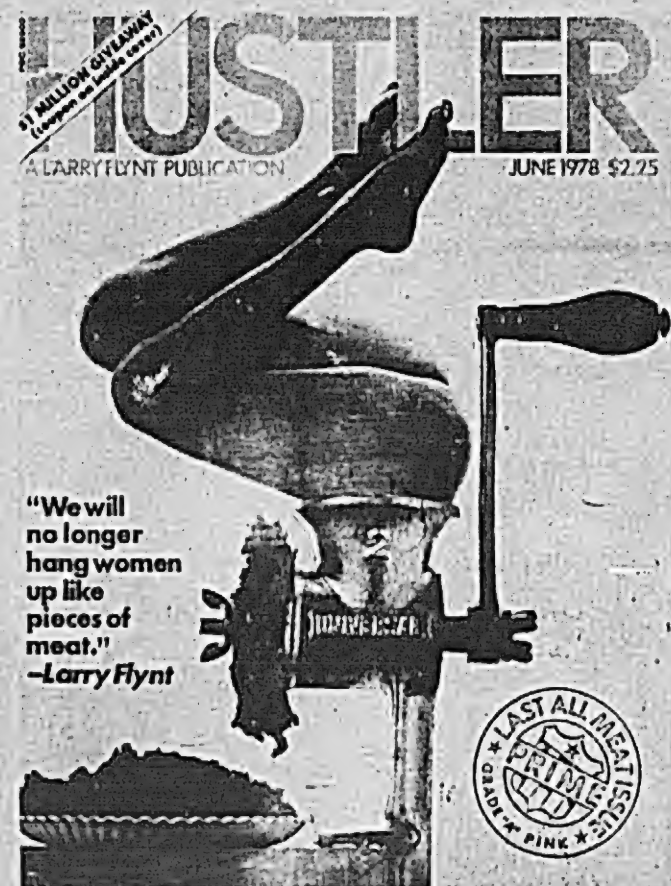
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on Wed. March 10

Do not disturb my slumber
For tis the only chance I get
To enjoy a peace and stillness
Amidst this turbulence — and yet
T'would seem as though your hand
Has grasped me firmly
And even in my dreams I cannot
be free
Free from thoughts and images
Of your troubled land
Faces of pain and anguish
Wrought by England's hands
Dark prison cells, man made
hells
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Patricia Craig - Protest P.O.W 'A' Wing
Armagh Gaol

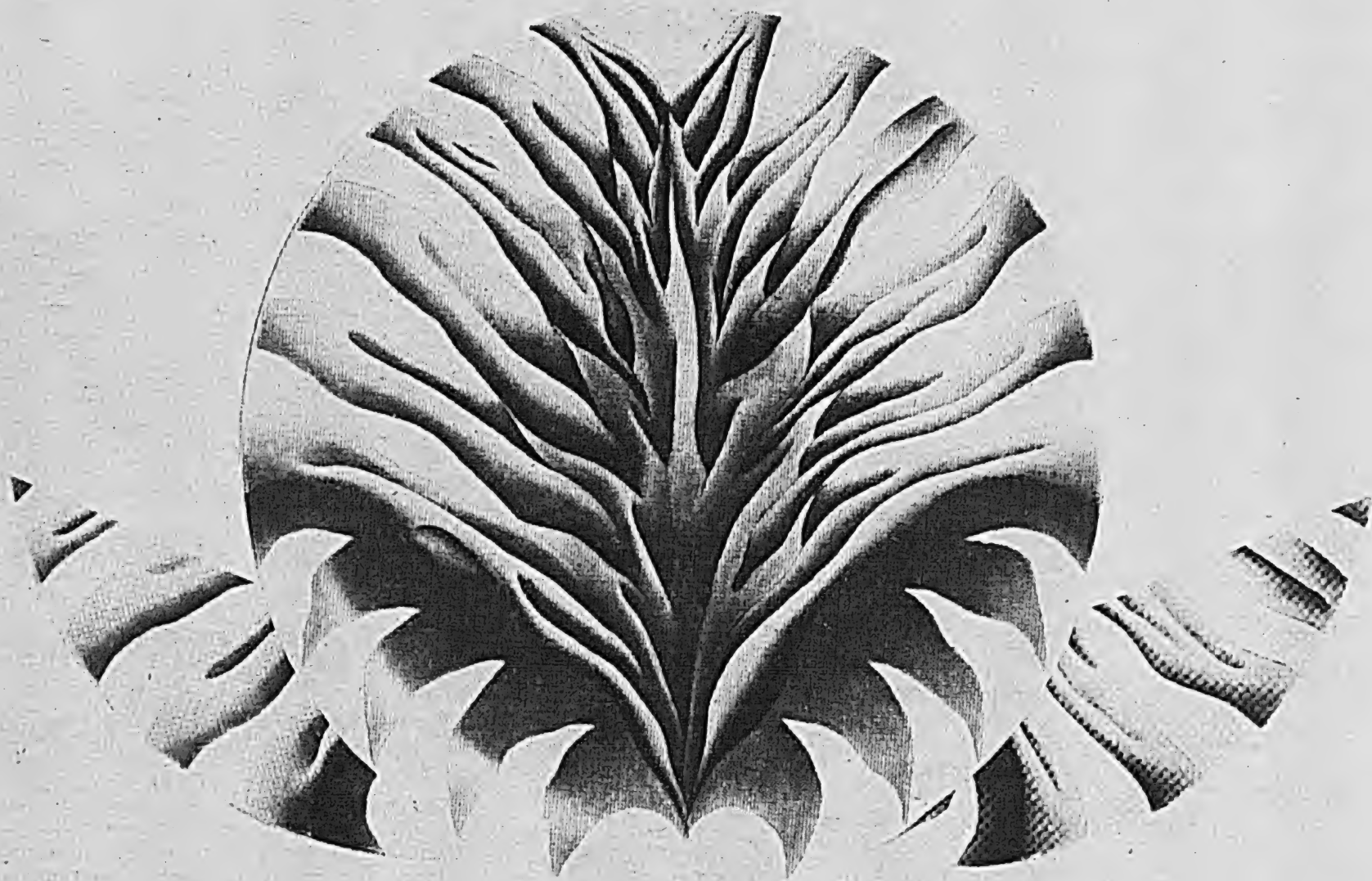


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MCGILL WOMEN'S UNION

THE WEEKLY



Judy Chicago: "I cry on my canvas"

Moira Ambrose

Feminist artist Judy Chicago is dishing out female genitalia on a silver platter at her *Dinner Party*.

The white triangular ceramic table honours 39 famous women in history. The names of 999 other distinguished guests are recorded in the table's centre. Each 48-foot long side has thirteen place settings that include embroidered linen napkins, hand-sculpted tableware and wine goblets.

Chicago invited the memories of these women to dinner to pay a symbolic tribute to those who have always made the meals: women. She believes that women have never gotten the credit they deserve in history and they should be distinguished by something uniquely theirs. Female

genitalia is unique to women.

The work, which displays shapes of labia major, the clitoris and vaginal openings on ceramic plates, cost more than \$250,000 for materials alone. *The Dinner Party* has gotten mixed reviews because of its sexual basis and several museums have refused to show it. When it has been shown, it has not gained permission through customary museum channels, but through the work of local feminist organisations.

"One reason people don't relate positively to vaginal imagery is that it is usually just pornography, where women are not affirmed but made into objects," said Chicago.

When Chicago started the project in 1973, she also had trouble getting funding from government art grants because of her controversial idea. To

help defray costs and to include more people in the project, she solicited ideas and aid from potters and artisans across the States. She felt that the purpose of *The Dinner Party* should not only be a work of art, but a statement of the importance of women in history. The more people involved in its construction, the stronger the statement would be.

The Dinner Party has been exhibited in the States for the past three years and is coming to Montréal's Musée d'Art Contemporain from March 11 to May 2.

Chicago became an ardent feminist artist after she found herself constrained by the male-dominated pop art of the 1960's. She decided that the position of women would not be improved until they "faced their circumstances as women

on their canvasses as well as in the courts." As a result, she started the first feminist art program in Fresno, California in 1970.

Currently, Chicago is a workaholic dedicated to her art. She is now working on the *Birth Project*, a series of natal images designed in needlework. Chicago plans to farm out work to women all across North America who will do parts of the needlework in their homes, keeping in close contact with Chicago.

"When I made a vaginal form on the *Dinner Party* plates, people couldn't see it as universal; as larger than itself — a butterfly, a flower, anything. But as for birth, they don't have pornographic associations. Almost no images of birth have ever been created, positive or negative," said Chicago.

In her new project, Chicago wants to involve an even wider range of people, especially blacks and hispanics.

"Unfortunately, the people

in the country (U.S.A.) who have the time — that is, the privilege of time — to make art are mostly white and mostly middle-class," she said.

Chicago believes that art can transcend socio-economic boundaries and give women a coherent identity. This identity is necessary to overcome male dominance.

"Male subjugation and exploitation of women and nature is central to feminist thought. I think the survival of the planet is linked with re-establishing reverence for women, for life, for air, for oceans. The way I try to make the earth a decent place for women — and men — is by making images and symbols that identify with life instead of dominating it."

"Most modern art is about control and formal mastery, but I think there's too much of that kind of distance and disconnection in our society. You don't cry in board meetings and you don't cry on your canvas. Well, I cry on my canvas."

Womanly art →

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Immigration Canada

Lloyd Axworthy, Ministre

Canada

Lucky Armatrading tall in saddle

Liz McGuiness
and
Betsy Pritzker

Show some emotion
Put expression in your eye
Light up if you're feeling happy
But if you're sad just let those
tears roll by.

Joan Armatrading played out the full meaning of the word 'emotion', as she lit up the S.R.O. crowd at Salle Wilfrid Pelletier, Monday night. Despite the late start and a warm-up band that was barely fit for Gertrude's on a cold Monday during mid-terms, Armatrading had members of the audience up on their feet and dancing with her very first number, *I'm Lucky* — quite a feat in itself given the relatively conservative atmosphere of Place des Arts and lack of a specified area for dancing.

But, as she smiled and danced her way through her songs, she easily transformed the

chilly atmosphere of the hall. A pervasive sense of exuberance quickly set everyone moving.

Armatrading's compositions display a variety of styles; ranging from the calypso rhythm of *Rosie*, through the reggae tune, *Feeling in my heart (for you)*, to the blues of *Tall in the Saddle* and rock *Eating the Bear*.

Her lyrics examine a full range of emotions. From the moving *I Need You*. In the morning light When I look in some Stranger's eyes It's then I know that The need in me Is really For your paradise.

Armatrading closed the set with *Tall in the Saddle*, a song in which she expresses the hurt and disillusionment of a one-way relationship: You been folin' around I'd looked to you for love

But you walked on holy ground
But, oh, you're mean

However, in her usual style, Armadrading refuses to stay down for long. Both the music and the lyrics change radically, the blues are transformed into rock and roll as she sings: You don't leave me down I'm sorry but you'll have to go Oh but we had fun, fun, fun, fun,

The strongest criticism voiced against Armadrading has been that her stage manner is aloof, bordering on arrogant. However, last Monday, Joan Armadrading's dynamic performance proved that she can aptly utilize this self-assuredness to her advantage. What she typifies is dignity as well as passion. Some days the bear Will eat you Some days you eat the bear And I am eating the bear



Elizabeth E.C. Jarvis, editor

Ruby Lith

Dom Perignon

G. Pierre Goad

Ken Banks

Sarah Wells

Tex Gabarone

The WEEKLY Producers

Film says women have special peace role to play

Susan Muskovitz
and
Chick Silverman

"If you love this planet," exhorts world-renowned physician Helen Caldicott, "you'll have to change your priorities."

Hundreds of Montrealers showed they were doing just that Saturday evening as they packed an unventilated auditorium at Concordia to celebrate International Women's Day and see the Canadian premiere of *If You Love This Planet*, a forceful new film about the need to mobilise for survival. Caldicott, who has made waves as the president of Physicians for Social Responsibility (PSR), hammers home the basic irony of the term "nuclear war".

"It's not war we're fighting against, it's extermination--what you do to cockroaches, only this time it would be human beings."

Directed by Terri Nash and produced by the National Film Board, the 25-minute film does not exploit emotions but is thoroughly moving in its stark assessment of the nuclear threat. The film centres on a lecture delivered by Caldicott to a student audience in Plattsburgh, NY. Coincidentally, Plattsburgh is the home of a Strategic Air Command base, where planes loaded with nuclear bombs stand waiting for the big day. Interspersed throughout are clippings of nuclear burn victims, some very dated newsreels of the marvels of the A-bomb and even a brief cameo by a young Ronald

Reagan extolling the virtues of "the big one".

Caldicott tells her audience that she is sometimes accused of "getting too emotional" about nuclear war. Her answer is that emotion is an appropriate response.

"If I was informing two parents that their child had leukemia, and describing the disease, and they showed no emotion, I would get them a psychiatrist."

The peripatetic physician urged her audience to harness its emotional response for positive action. She suggested people follow her example of organizing and speaking out. Under her leadership, PSR has risen to international prominence. Plattsburgh residents could start right in their own backyard by shutting down their SAC base, she said.

Women have a special role to play in the peace movement, according to Caldicott.

"It wasn't until I had a child that I understood that I would die to save that life. We can utilize this maternal instinct to organize woman against nuclear war."

The baby is the perfect symbol of peace, according to Caldicott. She suggests that people bring babies to peace marches, and if they do not have one of their own, to "borrow one". One of her plans is to flood the Senate chambers with 100 naked toddlers the next time arms control is debated.

The film is replete with relevant facts and figures, and

debunks many of the popular misconceptions about the effects of nuclear war. For example, it would be useless to run to a fallout shelter in the event of a nuclear attack. The ensuing firestorm would suck out all the air in minutes, suffocating everyone inside. This is what happened during the saturation bombing of Dresden in the Second World War.

Director Nash's style is crisp and straightforward, successfully combining Caldicott's lecture, background clippings and the reaction of the audience. If there is any criticism to be made, it is the continued juxtaposition of burn victim shots with the middle-American students present. The message is valid but repeated long after the point is made.

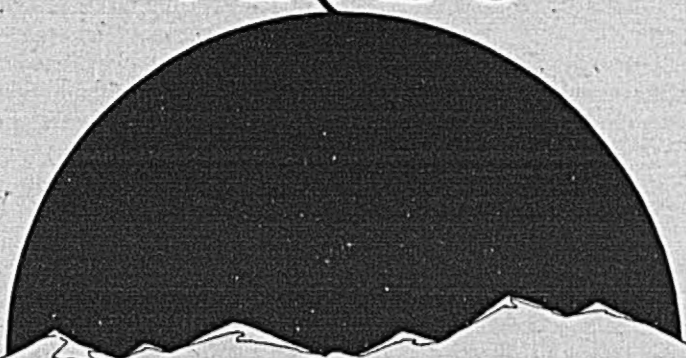
Overall, however, the film successfully portrays the madness of nuclear war and the futility of any defense, save that of prevention.

According to Project Ploughshares McGill, it will be shown on campus within the next month.

If the abstract rights of man will bear discussion and explanation, those of woman, by a parity of reasoning, will not shrink from the same test...Who made man the exclusive judge, if woman partake with him of the gift of reason?

Mary Wollstonecraft

the MIKADO



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Poetry, pluralism and simplicity: humanising women's movement

Joy Garnett,
Amy Schatz
and Mimi Zeiman

It is a difficult thing to define the unifying factors within the women's movement. What is it that brings women of diverse personal aspirations, from equally diverse cultural backgrounds, together to form so vast an organism as the women's movement?

Some proclaim that the collective struggle for political equality and its revolutionary momentum provide the broad base for the movement. Others might feel the movement provides a springboard for ideas, a means to topple traditional misconceptions. For many, it offers an answer to the lack of community and solidarity in a society where women are alienated from one another.

For individuals, the women's movement has a different, personal significance; it is a movement distinguished by its pluralism. Yet like any movement, to be politically effective, it must streamline its goals and present a distinguishable public image. This is part of politics, and is essential to activism. But as women break free from traditional moulds they are cast into new ones: the overbearing feminist, the domineering woman, the castrating bitch, the blind, chanting activist.

New stereotypes are tacked onto a group which is anything but uniform. Ah, what to do? Our society is so definition-compulsive.

The pluralistic quality of the women's movement is in danger of being lost in the rabble; of being sacrificed at the altar of social activism. While a common voice is necessary to dismantle conventional structures, it is essential that personal expres-

sion provides a positive, creative force.

Poetry, as an art, offers the unique substance to replace shattered myths with fresh dimensions. It is the individual personal fire which keeps the movement alive, creative. Otherwise, it would be but a shallow framework of empty rhetoric.

Adrienne Rich is a feminist voice which has become prominent since the early 1970's. Having studied Frost, Stevens, Auden and Yeats, Rich's early poetry was much like that of her male models. Her development as a poet is marked by her rejection of these forms and a discovery of her own powerful voice. Her plight is described in *Diving into the Wreck*.

First having read the book of myths, and loaded the camera, and checked the edge of the knife-blade, I put on the body-armour of black rubber the absurd flippers the grave and awkward mask. I am having to do this not like Cousteau with his assiduous team aboard the sun-flooded schooner but here alone.

She dives to reach "the thing itself and not the myth."

Rich's poetry often deals with male/female relationships. She condemns traditional roles, promoting the necessity for individuality and personhood. In *August*, she speaks against definitions:

*If I am flesh sunning on rock
if I am brain turning in fluorescent light*

*if I am dream like a wire with fire
throbbing along it*

*if I am death to man
I have to know it.*

*his mind is too simple, I cannot go on
sharing his nightmares*

The "simplicity" of man searches for definition and creates images. These images must be

shattered so that the true individual is revealed.

The poet writes of true identity in *The Stranger*.

*if I come into a room out of the sharp
misty light
and hear them talking a dead language
if they ask me my identity
what can I say but
I am the androgyne
I am the living mind you fail to describe
in your dead language
the last noun, the verb surviving
only in the infinitive
the letters of my name are written under
the lids
of the newborn child.*

Alta is another feminist poet, who became popular during the late 1960's. Alta's poetry is created directly from her experiences. She writes in a candid, earthy, and perhaps stark manner to bring her inner world as a woman to a male dominated public. Her poetry rejects conventionality with an honest discussion of her own lovers and emotions.

*Nymphomania Hysterikos: Greek:
Womb Suffering
I have to keep my legs crossed.
every time my legs separate,
hysterical laughter escapes my womb
& other frigid women who recognize
the screams bleed in sympathy.
aha the funny joke all this body
& no joy from it aha hahahaha*

Or consider:

*euch, are you having yr period?
why didn't you tell me?
I shoulda fucked him ina dark.
he coulda thot bloody sheets
look ma a virgin*

Alta's poetry shares a reality that shatters illusive definitions. She adds a dimensionality and a truly human voice to defy static objectifications. This motion of self-expression provides the positivity in the women's movement.

Societal views of women will change not solely by abolishing definitions, but by filling in the space with assertions.

the fool's stare

*there is nothing
until you throw clay to air
lay under clouds
and strap chains to bind you
make it stay*

*you slip palms to her feet
your lashes comb her skin
you sing
love*

*her dark potion eyes
draw you in
her hair drips black
licks your clothes
leaves you bare
she is
black goddess
cloaked in thunder
wraps you as
air suffocates you
she is your skin
you breathe the laughter
of her wind
deadens your cry
cloaked in thunder*

*jaded fingers
fall
wet
let loose the black shroud
to wind
and she is skeleton
bones of leaves
under a billowing cloth*

*she was immortal
when you held her
and your tears dripped
through her fresh clay neck*

*to look is to blow a ball
across a white plain*

*to see is to know
you can't sculpt the sound
of air
breathing in rustling woods*

Amy Schatz

Cant

A woman needs a man like
fish needs a bicycle.

When God created Man,
She was only joking.

Adam was a trial run.

The meek shall inherit the
Earth after everyone else is
through with it.

My mother made me a les-
bian.
If I give her the fabric, will
she make me one too?

We don't need balls to play.

Woman is born free and
everywhere is in chains.

God is coming. And boy is
She pissed!

When better men are made
women will make them.

Eve was framed.

He's cute, but can he type?

Rape is in Vogue.
And Madamoiselle,
Glamour...

Woman's place is in the
House,
and in the Senate.

How many feminists does it take to
screw in a lightbulb?

Five. One to screw in the lightbulb,
three to hand out pamphlets, and
one to post pictures of broken
lightbulbs.

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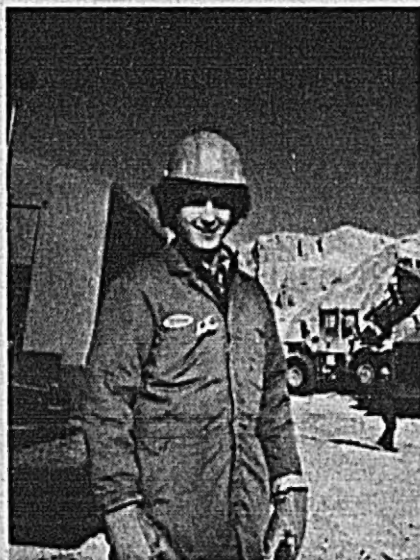
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